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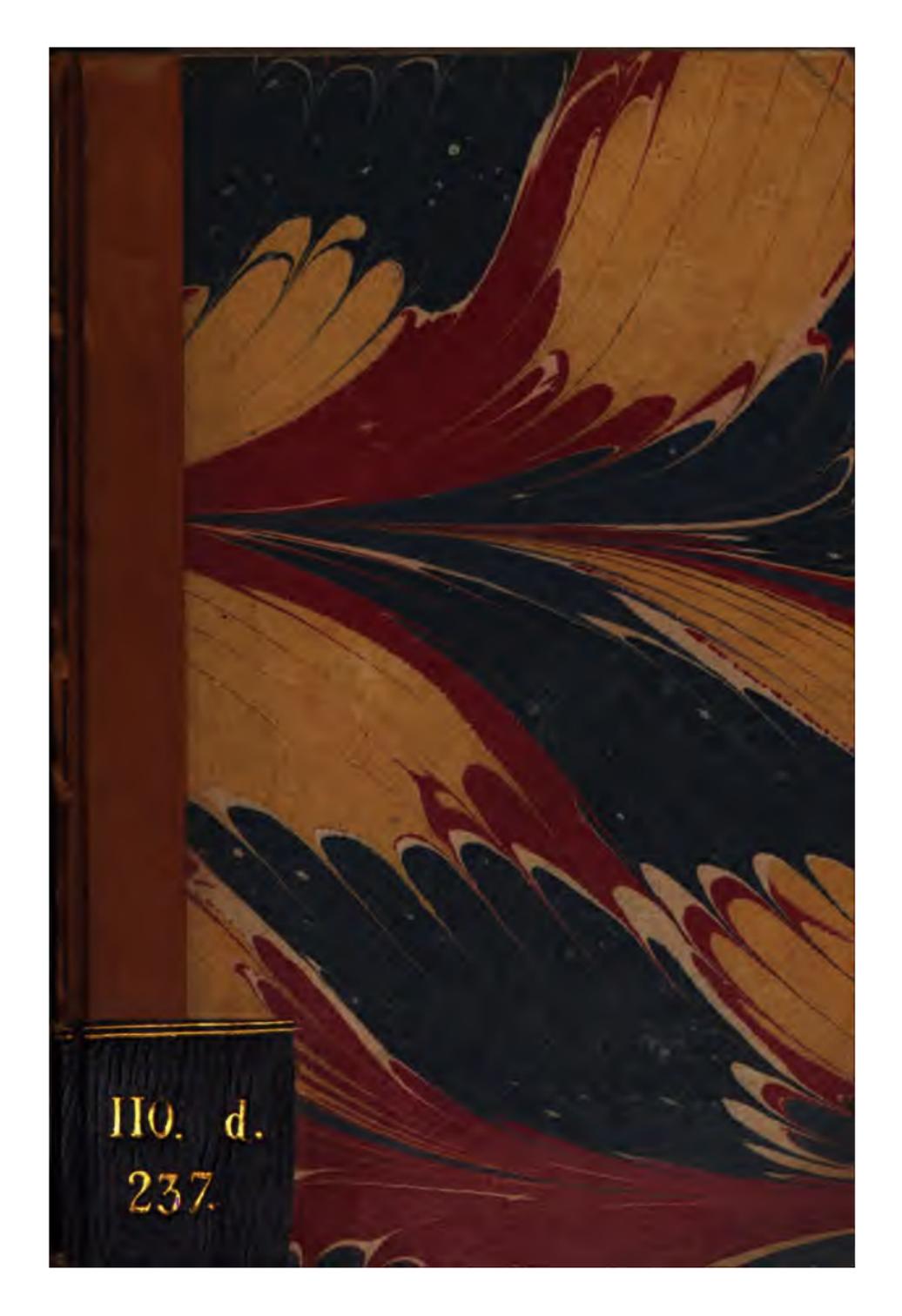
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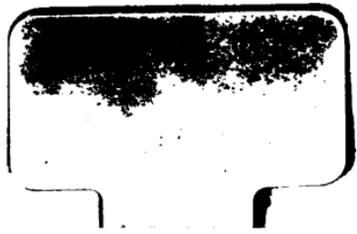
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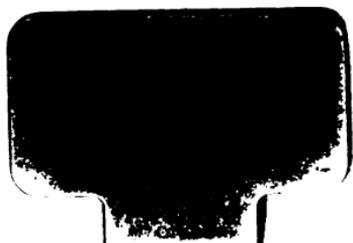
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**THE CHURCH OF ROME.**



THE  
CHURCH OF ROME.

BY

BAPTIST WRIOTHESLY NOEL, M.A.



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"Read not to contradict and confute; nor to believe and take for granted;  
nor to find talk and discourse; but to weigh and consider."—LORD BACON.

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THE  
CHURCH OF ROME.

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THE Lord Jesus Christ "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii. 6. For this self-sacrificing love to his people, all the redeemed in heaven exalt him in terms like these: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev. v. 12. For this he is worthy of equal gratitude from his disciples on earth: so that they should say with Paul, "Whether we live or die we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. xiv. 8, 9. "We thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. v. 14, 15.

The time was when the members of the Church of

Rome did so honour him. But it soon experienced a lamentable deterioration, from which it has never recovered : and instead of glorifying him, it has invented a whole system of doctrines and practices adapted to dishonour him. By these at this day it insults his deity, opposes his offices as Saviour of the church, misrepresents and mutilates the salvation which he has provided, injures his disciples, and honours his enemies. Among its adherents are persons of intelligence and integrity, and some there may be whom God knows to be true believers in Jesus Christ. Of individuals I write not. God is their judge, not I; and gladly will I honour virtue and religion wherever I may find them. But I speak of those doctrines and practices of the Church of Rome in which she glories, and of which the whole world is witness.

**I. THE CHURCH OF ROME INSULTS THE LORD JESUS CHRIST BY RAISING MEN AND WOMEN AFTER DEATH TO SHARE IN HIS DIVINE HONOURS.**

He was God manifest in the flesh, the fulness of the Godhead dwelling in him bodily; and he is worshipped because he is God. 1 Tim. iii. 16; Col. ii. 9; Heb. i. 3; Ps. xlv. 6; Isaiah ix. 6; John x. 30; i. 1; Acts vii. 59; 2 Cor. xii. 8; 1 Cor. i. 2; John v. 23. But the Almighty will not endure that any creature shall be treated as God. Exod. xx. 3. Is. xlii. 8. When therefore Cornelius fell down at the feet of Peter, though he doubtless intended merely to honour him as a supe-

rior, Peter said, "Stand up; I myself also am a man." Acts x. 25, 26. And when the apostle John, in his humility, fell down at the feet of an angel, though without the thought of rendering him divine honours, the angel, jealous for the glory of God, said, "See thou do it not, for I am thy fellow-servant. . . worship God." Rev. xxii. 8, 9. No disciple of Christ must therefore render even an external act of adoration to a creature. To do so is to detract from his glory, and to give it to another.

But this the Church of Rome has done. "The Synod," says the Council of Trent, "orders all bishops, &c., diligently to teach the faithful that the saints reigning with Christ, *bonum atque utile esse suppliciter eos invocari*,"—it is good and useful to invoke them in a suppliant manner.

Among the saints, the Trent fathers especially honoured the mother of our Lord; of whom their catechism says, "*Quem vere matrem Dei colimus*,"—"whom we worship as truly mother of God." God has declared in his Word that all have sinned, Rom. iii. 13; death has passed upon all men, because all have sinned, Rom. v. 12; judgment has come upon all men to condemnation, Rom. v. 18; in Adam all die, 1 Cor. xv. 22. Hence Mary, the mother of Jesus, as one of a sinful race, and who suffered natural death in consequence, was herself a sinner, deserving eternal death, incapable of reaching heaven by her own merit, redeemed from hell by the death of Jesus, and now in heaven solely

because, like other believers, she washed her robes, and made them white in the blood of the Lamb; Rev. vii. 14. Yet the Church of Rome for its own purposes has called her the mother of God. This is blasphemy. Jesus Christ our Lord was God and man: as man he was the Son of Mary, who was the human mother of his human nature, but as God he could have no mother; and to call her the mother of God is to say that she was the source of being to the eternal, self-existent, Almighty Creator; it is to deny his deity, and to make her God in his place. But thus encouraged, Catholics in their books of devotion call her mother of the Creator, queen of angels, queen of saints, queen of the universe. They pray to her on their knees as to God. They say she has been crowned queen of glory by the holy Trinity; that she is daughter, wife, and mother of the Most High; that she is one person in a Trinity on earth, the advocate and refuge of sinners, the gate of grace. All over the world they entreat her to direct and counsel, to protect and deliver, to aid and sanctify them, to assist them in their last agony, and to bring them to glory. By these prayers they make her omnipresent and omniscient; they ascribe to her almighty power over the soul; they invest her with the attributes of God. And this is idolatry.

The following are specimens of their prayers:—  
 “Queen of the universe; queen of men and angels. As daughter, mother, and wife of the Most High, you have an assured right over all creatures; and they owe

you the homage which subjects owe to their sovereign. . . . I wish from this moment to depend specially on you. Henceforth dispose of me; reign over my spirit; reign over my heart; reign over my thoughts, my affections, my actions, my whole conduct. I ask of you but one thing; that I may arrive by your means at the kingdom of eternity, to glorify you for ever as the queen of ages. . . . Jesus, Mary, and Joseph, I humbly adore you, because you are on earth a visible portrait of the invisible and divine Trinity of heaven. . . . Jesus, Joseph, and Mary, assist me in my agony." "Under thy protection we seek refuge, O holy mother of God; despise not our petitions, but deliver us continually from all dangers." Conformably to this blasphemous language, we everywhere see the mother of Jesus represented in statues and pictures as the queen of heaven crowned with the stars, and having the angels at her feet, while the Lord of Glory is represented as an impotent baby in her arms. (*Appendix 1.*)

Many other dead men and women are invoked by Catholics on their bended knees. Patron-saints and other favorites of the misguided worshippers receive the homage which is due to Christ alone. The distinction which priests make between *latria* and *cultus* is too nice for multitudes to comprehend. Indeed it vanishes in their popular prayers; numbers, by the church precept which authorizes the invocation of saints, are involved in acts of direct idolatry; and our adorable Redeemer is scarcely discernible amidst a throng of

questionable saints, who are exalted to receive his honours. (*Appendix 2.*)

Next to these saints, or rather as above them, the Pope also has received blasphemous titles which detract from the Redeemer's glory. He is called the Vicar of Christ, a Vice-God, a God on the earth, our high priest (*pontifex maximus*), king of kings, monarch of the world, &c., &c.; all titles stolen from the Redeemer to be blasphemously given to one who has usurped divine functions; and who is called in Scripture "the man of sin, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. ii. 3, 4. (*Appendix 3.*)

II. THE CHURCH OF ROME DISHONOURS OUR LORD, BY OPPOSING THE OFFICES WHICH HE HAS UNDERTAKEN, WITH A VIEW TO ACCOMPLISH OUR SALVATION.

Of these I may mention four. He is the Teacher, the Redeemer, the Mediator, and the King of his church. And in all these offices he is opposed by the Church of Rome.

1. *The Church of Rome slights the teaching of our Lord.*

The instruction which he has provided for us by means of his inspired apostles and evangelists is contained in the New Testament, which is his Word: Matt. vii. 24; xiii. 37; xxviii. 19, 20; John xvii. 8, 14, 17;

Acts i. 8; Eph. vi. 17; Rom. x. 17. In order to be taught by him we must search his Word, which should be diligently studied, and which should dwell in our minds; John v. 39; 1 Pet. ii. 1, 2. 1 Thess. v. 27; Col. iv. 16; iii. 16; John xv. 7; Eph. vi. 17; to neglect his Word is to neglect him; Luke x. 16; 1 John iv. 6; and as he teaches us by his Word, if any church refuses to read his Word, it refuses to be taught by him. The slightest reverence towards him demanded that his disciples should take care to make his instructions known, by translating his Word into every language, and by circulating it at prices so low that the poorest might have the opportunity of studying it for themselves. With this obvious duty before them, the Church of Rome has established this rule. "The bishop, with the advice of the parish priest or confessor, may concede the reading in the vulgar tongue of bibles translated by Catholic authors, to those of whom he knows that they will receive from this kind of reading not loss, but an increase of faith and piety; which permission they must have in writing. *But those who, without such permission, shall presume to read or to possess them, unless the bibles are first given up to the bishop, cannot receive the absolution of their sins.*" (*Appendix 4.*) For a disciple of Christ to read even a catholic version of the Word of God without permission of the priest, who may be an ungodly man, is in the eyes of the Church of Rome a sin. The result of this order has been, that in catholic countries few persons have re-

ceived from their priests permission to read the Scriptures ; and few copies of the Scriptures have been circulated. In Rome, the seat of the Catholic Vice-God, the focus of Catholic doctrine, the heart of the great Catholic body, there had never been an Italian version of the Bible printed till Diodati's version was printed there recently by Dr. Achille, under the republican government, during the absence of Pius IX. and his cardinals. Till the labours of the Bible Society had introduced them, the Bible in the various languages of Europe was scarcely to be found in the shops of Catholic booksellers ; and even now I fear is little read in Catholic families on the continent.

But should the priest concede to any one the privilege of reading the Word of God, he is still forbidden to expound it. Respect for the authority of our Lord should prompt every one to seek, by all the helps in his power, to ascertain its true meaning : but as the Church of Rome is afraid of independent investigation, it has issued its injunction that no one shall expound it, "*contra eum sensum quem tenet Sancta Mater Ecclesia cujus est judicare de vero sensu et interpretatione Scripturarum,*"—against that sense which is held by Holy Mother Church, whose right it is to judge of the true sense of Scripture. Accordingly every Catholic is obliged to profess as follows :—" *Sacram Scripturam juxta eum sensum quem tenuit et tenet Sancta Mater Ecclesia, cujus est judicare de vero sensu et interpretatione sacrarum Scripturarum admitto,*"—I admit holy Scripture

according to that sense which is held by Holy Mother Church, whose right it is to judge of its true sense. Upon which is founded Dr. Milner's remark, that "Catholics will confess their belief in one comprehensive article, 'I believe whatever the holy Catholic church believes and teaches.'"—End of Controversy, p. 21. True or false, right or wrong, established by Scripture, or opposed to Scripture, whatever the Church of Rome and its adherents declare to be true, that each Catholic, without any investigation, whether it is contradicted or not by our Lord and his apostles, with blind and irreverent credulity adopts and maintains. The alleged reason is that this church has the right of determining the sense of Scripture. But where is the proof? Like many other claims of the Church of Rome, this is without even plausible evidence. Who gave it authority to make the Word of God speak through its lips? And who can fail to see how it dishonours our Lord? For since each Catholic must ask of every passage which he examines, not what the Lord teaches but what the church teaches: he cannot examine Scripture with an independent mind. For him all the lights of criticism shine in vain; to him all progress is interdicted; and he must ever shrink with most dread from those commentators who have the most ability, learning, and piety, because they are the most likely to expose to him some error of his church. But the worst feature of this bondage to the priest is, that Catholics never can heartily seek the mind of Christ in the New Testament.

The teaching of the church is exalted : the teaching of our Lord is despised. In that church he can never speak to his disciples except through an interpreter ; and that interpreter is, alas, often incompetent, and not unfrequently corrupt.

*2. The Church of Rome depreciates the sacrifice of our Lord.*

As sinners have deserved eternal death, and God, as a good and righteous moral governor, must uphold the principles of eternal justice, and shew his hatred of all iniquity, they are condemned to eternal death. But God has so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. John iii. 16. By the appointment of the Father, but with his own free consent, has God the Son assumed our nature, and died for our sins. Isaiah liii. 6 ; 1 Cor. xv. 1—3. "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." 2 Cor. v. 21. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. "Who his own self bare our sin in his own body on the tree." 1 Pet. ii. 24. This punishment of our sins endured by him has answered all the ends which could be answered by our punishment. Our damnation would not so awfully display the holiness of God as his death has displayed it. His death is therefore a full atonement not only for the sins of those who actually believe on him, but also for the sins of any number of believers to the

end of time. Hence no other propitiatory sacrifice is necessary or possible. To imagine any other is to dishonour Christ by depreciating this: because it is to assert falsely that this is not atonement enough for the sins of his followers. The Scripture therefore insists on the fact that this sacrifice was made once for all. "Christ being raised from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth he liveth unto God." Rom. vi. 9, 10. "By his own blood he hath entered in once into the Holy Place, having obtained eternal redemption for us." Heb. ix. 12. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Christ was once offered to bear the sins of many." Heb. ix. 24—26, 28. "We are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins; but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God, for by one offering he hath perfected for ever them that are sanctified." Heb. x. 10—12, 14.

But the Church of Rome has invented thousands of other sacrifices offered every day by priests to make propitiation for the sins of men. Let us hear her language. "If any one shall say that in the mass there is not offered to God a true and proper sacrifice . . . let him be accursed." "If any one shall say that Christ did not constitute his apostles priests, or that he did not ordain that they and other priests should offer his body and his blood, let him be accursed." "If any one shall say that the sacrifice of the mass is not propitiatory, and that it should not be offered for the living and the dead for sins, punishments, satisfactions, and other needs, let him be accursed." And hence every Catholic is obliged to say in his creed, "I profess that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead." (*Appendix 5*).

Thus men of every sort of character are offering up to God daily propitiatory sacrifices for the living and the dead, as though Christ had not redeemed us. By this superstition our Lord is doubly dishonoured. First,—according to it, his sacrifice on the cross which has infinite value, which could save perfectly millions of believers, which deserves the eternal happiness of any number of such millions, must be supplemented by a priest, or no man who sins after baptism can be saved. Secondly,—the mind of the Catholic is thus diverted from simple trust in the merit of the Redeemer, to trust in the friendship and the power of the priest. According

to the fact our Saviour deserves the whole glory of our salvation ; according to the Roman invention the church and the priests have a large share. The priest is exalted, but the Redeemer is dishonoured.

3. *The Church of Rome undervalues the mediation of our Lord.*

Our Lord has ascended to heaven to intercede for his people. Heb. vi. 20 ; ix. 11, 12, 15, 24 ; Rom. viii. 24. There he has all power with God and is able completely to save all that come to God through him. Heb. iv. 14 ; vii. 25, 26. His merit can secure all the blessings which we need ; and to ask any other person to mediate with God for us would be an affront to him. He is also as kind as he is powerful. Of him it was predicted by Isaiah, "He shall feed his flock like a shepherd. He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." "A bruised reed shall he not break, and the smoking flax shall he not quench." Isaiah xl. 10 ; xlii. 3. When on earth he said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Him that cometh to me I will in no wise cast out." Matt. xi. 28 ; John vi. 37. And he is "the same yesterday, to-day, and for ever." Heb. xiii. 8. He became a lowly and suffering man on earth, that he might convince us of his sympathy with us in all our trials. Heb. ii. 17, 18. "For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points

tempted like as we are, yet without sin." Heb. iv. 15. No woman's heart is so tender as that of Christ. He is still as gentle, patient, compassionate, and condescending as when he was on earth. He rejoices to welcome a returning sinner, as a shepherd rejoices to restore a lost sheep; and as a father rejoices to receive a penitent prodigal. Luke xv. 1—6, 20—24. No other mediator, therefore, with God is either needed or allowed. "There is one God, and one mediator between God and men." 1 Tim. ii. 5. There is one alone.

Disregarding the infinite merit of our Lord, the Church of Rome has ordered its bishops and other teachers "diligently to teach the faithful, that the saints reigning with Christ offer their prayers to God for men," "and that it is good and useful to flee to their prayers and help." Every Catholic therefore professes to hold, "That the saints are to be invoked, and that they offer prayers to God for us." The following prayers illustrate this Roman doctrine.

"O Mary! exalted above saints, refuge of sinners: it is by you that we have access to God. Queen and sovereign of angels, open to us an asylum within the arms of your mercy. Queen of the universe, you are before God the advocate of sinners, the force of the weak, the refuge and asylum of all those who have confidence in you! Paradise of delights, inexhaustible source of grace, mediatrix between God and men... refuge of sinners, have pity on me! Yes, I conjure you, O my queen, my refuge, my aid, my defence, my force, my

hope, my joy, and after God my life! make me to obtain with you a place among the elect. You are all powerful with God to save sinners. O Mary! I hope that after God I shall owe my salvation to you. Mother of the Son, daughter of the Father, wife of the Holy Spirit, queen of angels, empress of the universe! I pray you to obtain for me the full remission of my sins."

*(Appendix 6.)* "Most glorious Saint Raphael, deign to hear these my humble prayers, and present them to our Supreme Monarch, to obtain through the medium of your most efficacious patronage these favours of which I am in need. Among all saints I intend particularly to venerate you, most worthy mother of Mary, most fortunate grandmother of Jesus, most holy Anna, being resolved to recognize you ever for my advocate, both from your high merit, and from the love of your daughter Mary, extend to me help in all my needs. With my mind full of hope, I bow down before you as my singular protectress, holy Virgin Theresa; deny me not, I beseech you, the assistance of your intercession." "Great Saint, whose name I have the honour to bear, cause that, by your prayers to God, he may grant me the grace to imitate your virtues. Protect me in the course of this life, and abandon me not in the hour of death." "Happy St. Genevieve, into thy arms I throw myself, my dearest patroness, that having been delivered in this life, through your means, from all sorts of enemies, I may live for ever in peace in the bosom of my God."

Thus our blessed Redeemer is insulted by multitudes who, not content with his all-prevailing intercession, must go to dead men and women to intercede for them, as though they had more power than him. (*Appendix 7.*)

Further, the Church of Rome, as though it had imbibed the spirit of the unprofitable servant in the parable, seems to say of our Lord, "Lord, I know thee that thou art a hard man," Matt. xxv. 24; for it teaches that to be able to approach him, his disciples must have the patronage of others more gentle than he is. Although his patience and his sympathy are perfect, Heb. ii. 17; iv. 15; vii. 25; 1 John i. 2, Catholics thus pray to their queen of heaven. "Mother of my God, I pray you, by the sacred heart of Jesus Christ your Son, to appease his anger. O holy Mary, queen of heaven and lady of the world, obtain for me of thy beloved Son the pardon of all my sins. . . Let thy Son Jesus Christ, pacified by thy prayers, convert us." "Render your dear Son Jesus Christ favourable to me at the terrible day of the last judgment, that the sentence of an eternal condemnation may not be pronounced against me."

" Exert for us a mother's care,  
And us thy children own;  
Prevail with him to hear our prayer  
Who chose to be thy Son."

Agreeably to these views the bishop and clergy of Grenoble assert that, when the queen of heaven ap-

peared lately to two half idiot children (*presque idiots*) in that diocese, she said to them in the patois of the country, "Qu'elle ne pouvait plus retenir le bras de son Fils prêt a frapper les hommes,"—that she could no longer arrest the arm of her son which was ready to strike men. With what indignation does the redeemed mother of our Lord, with all the saints in heaven detest the odious flattery which represents them as more kind than he is. Their eternal thought is, "Worthy is the Lamb, that was slain to receive power, and honour, and glory, and blessing." Rev. v. 12 ; and could they reply from heaven to these blind devotees who seek their mediation, they would say as Paul to the idolators of Lycaonia, "Sirs, why do ye these things?" Acts xiv. 15 ; or as the angel to John in Patmos, when the apostle fell down at his feet, "See thou do it not." Rev. xxii. 9. But the reason for which the Church of Rome encourages this belief in the mediation of saints is too plain :—if Jesus be thought by Catholics austere and implacable, then they will cling with zeal to the intercession of Mary and the saints ; and if they think this intercession valuable they will adhere to the Roman Church, which exalts her and them. Yet if the doctrine be politic it is also blasphemous : and while the church thus strengthens itself, it does foul dishonour to the Redeemer. (*Appendix 8.*)

5. The Church of Rome tramples on the authority of our Lord.

The Lord Jesus Christ is appointed by the Father

the king of his church, Psalm ii. 6; lxxii.; cx. 1—4; Isaiah ix. 6, 7; Dan. vii. 13, 14; Matt. xxviii. 18—20; Luke xix. 12; John xviii. 37—39; Rom. xiv. 15; 1 Cor. xv. 25; Eph. i. 20—22; Phil. ii. 9—11; Heb. iii. 5, 6. His word therefore ought to be exactly obeyed: Matt. vii. 24—26; xi. 29; John xiv. 21; xv. 7—10; xvii. 17; 1 John ii. 3, 4. No authority must interfere with his; and any human commands which forbid obedience to him, must be received as the apostles received a command from their rulers not to preach Christ, with answers like these, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye;” “We ought to obey God rather than men.” Acts iv. 19; v. 29.

But the Church of Rome has trampled on his authority; and taught its adherents to do so. It has prohibited the free use of his word, so that for ages Roman Catholics have not even known his commands; and to those Catholics who, being thought safe and submissive, obtain from their priests permission to read it, the church forbids all independent examination of its meaning; so that they must expound his commands, not according to their real meaning, but according to that sense, right or wrong, which the Church of Rome puts upon them. If the Church of Rome falsifies a command, each Catholic must falsify it too, and must disobey the Lord to please the Church.

Next it has raised a woman after death to be queen of heaven as he is king; and so has depressed his au-

thority to exalt hers. Further, as though our Almighty Lord were one of those sensual eastern despots, who have been accustomed to devolve the cares of empire upon their viziers, that they may enjoy the effeminate luxury of their palaces, the Church of Rome has pretended that its bishop is the vicar of Christ. Why should our Lord need any one to take his place? He is Omnipresent, has all power in heaven and earth, knows the condition of every church, and answers every prayer, Mat. xvii. 20; xxviii. 18; Rev. ii., iii.; John xiv. 13, 14. To offer him a vicar is to insult him. He rules in his own person with omnipresent wisdom and with omnipotent energy; why should he require the aid of a weak, ignorant, corrupt man, who so little knows how to govern, that his states are the most impoverished, his courts of law the most corrupt in Europe, the administration of his kingdom being an awkward despotism, his exchequer almost bankrupt, and his subjects so turbulent that he keeps his throne only through the aid of foreign bayonets? Of this weak and unenlightened potentate the Church of Rome speaks as follows: "Our Saviour constituted Peter the head of the universal race of the faithful, so as to will that his successors should have the same power of ruling and governing the whole church." Hence the Bishop of Rome, "as the successor of Peter, the true and legitimate Vicar of Christ, presides over the whole church." Every Catholic is therefore bound to declare, "I promise and swear true obedience to the Roman

Pontiff as to the Vicar of Christ." It is a fiction that Peter was made by Jesus the head of the apostles; it is without proof that he was ever at Rome; as an apostle, he could have no successor; and since he was the apostle to the Jews, not the Gentiles, it is certain that if he has a successor, this functionary must be looked for at Jerusalem, and not at Rome. Yet on these imaginary grounds the Church of Rome has made its adherents swear obedience to the Pope as the Vicar of Jesus Christ. Throughout Catholic Christendom, a prince, whose misgovernment has brought his kingdom to ignorance, discontent, bankruptcy and ruin, wields the authority of our divine head, and must be obeyed as Christ himself. (*Appendix 9.*)

Further, the Church of Rome with her adherents claims to be the Holy Catholic Church. All other churches, she says, *diaboli spiritu ducuntur*, "are led by the spirit of the devil." She only is incapable of erring, the Holy Spirit suggests to her all truth; her commands are venerable as the commands of God; the Vicar of Christ orders that they are to be received and inviolably observed by all the faithful; those who listen to them will be rewarded by God; and those who despise them will feel his vengeance. (*Appendix 10.*) Modern catechisms confirm this doctrine—in terms like the following—Do the precepts of the church oblige under pain of mortal sin? Yes. "He that will not hear the church, says Christ, let him be to thee as the heathen and the publican." *Butler's Cat.* An 'exposi-

tion worthy of those who never dare to study the Scriptures for themselves, but hand down stereotyped perversions to those who inquire as little as they do themselves. While thus the commands of our Lord are little examined by Catholics, the Roman Empress in heaven, the Roman Vicar on earth, and the infallible Roman church execute his functions and divide among them his honours.

How this system works let us judge by two instances out of many.

The second commandment of the decalogue is "thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or in the earth beneath, or that is in the water under the earth. Thou shall not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God." Exod. xx. 4, 5. Compare Deut. iv. 15, 16, 23, 24. The command of God to us to bow down to no images is as distinct as words can make it. But the Church of Rome has issued opposite commands, "Images of Christ, of the Mother of God, and of other saints are to be especially had and retained in the temples, and due honour and veneration is to be paid to them." "By the images before which (*procumbimus*) we bow down, we adore Christ and we venerate the saints." Each Catholic adds, "I most firmly assert that the images of Christ, &c., are to be retained and due honour is to be paid to them." Since, however, the second command is inconveniently plain, in several

catechisms, such as Butler's and Doyle's, it is left out, and the tenth is divided into two to make up the deficiency. God's commands are broken that the precepts of the Church may be obeyed. "Thus have ye made the commandment of God of none effect through your tradition." Matt. xv. 6. (*Appendix 11.*)

2. Christ has said to his disciples respecting the wine in the Lord's Supper, "This cup is the new covenant in my blood, this do ye as often as ye drink it in remembrance of me." 1 Cor. xi. 25. "Drink ye all of it." Matt. xxvi. 27. And since the Apostolic Churches obeyed our Lord's command, the apostle Paul<sup>†</sup> could say to the whole company of believers at Corinth, "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." 1 Corinthians xi. 26. But the precept of the church, which Catholics can not disobey without committing mortal sin, is as follows, "Holy Mother Church hath approved this custom of communicating under either species, and hath decreed that it should be regarded as a law." "If any one shall say that the church has not been led by just reasons to give the communion under the species of bread alone to the Laity, or that it has erred in so doing, let him be accursed." The precept of the Church is obeyed, the command of Christ is set aside. "Thus," again, "have ye made the commandment of God of none effect by your tradition." "And many other such like things ye do." Matt. xv. 6; Mark vii. 8. The ideal Empress, the Vicar, and the

church have nearly banished the king from the government, and have made him almost a cypher in his own kingdom. (*Appendix 12.*)

III. THE CHURCH OF ROME DISHONOURS THE REDEEMER BY MUTILATING AND DEFACING THE SALVATION WHICH HE HAS PROVIDED FOR HIS DISCIPLES.

Our blessed Lord came into this world to seek and to save the lost, Mat. i. 21; Luke xix. 20. He has borne in his own person the punishment due to the sins of all who believe on him, Isaiah liii. 6, 10, 11; 1 Pet. ii. 24; 2 Cor. v. 21; Gal. iii. 13. Hence no part of the punishment remains to be borne by his disciples. By his obedience unto death he has wrought out a righteousness as much more honourable to God than the obedience of a mere man, as God in human nature is above man, Isa. xlix. 3; Phil. ii. 6—10; Dan. ix. 24; John xvii. 4. And as the sins of his followers have been imputed to him, so his righteousness is imputed to them, Rom. iii. 25; iv. 6; xxii. 24. They have put on Christ, Gal. iii. 27. His righteousness is the wedding garment in which they may sit down at the celestial banquet, Matt. xxii. 11, 12, the white robe in which they may stand before the throne of God, Rev. vii. 9. This complete salvation, provided by the Redeemer, sinners obtain through faith. By faith they are justified, Rom. iii. 28; Acts xiii. 39: by faith they are made the children of God, John i. 12; Gal. ii. 26: by faith they are saved, Acts xvi. 31: by faith they have peace with

God, Rom. v. 1. No one who applies to him is rejected by him, Matt. xi. 28, 29; John vi. 37. No one whom he receives can be rejected by the Holy God, Heb. vii. 25. All therefore who trust in Jesus for their entire salvation, taking his yoke, and forsaking all evil for his sake, are saved by him, Matt. xi. 28—30; Jas. iv. 7; Luke xiv. 33. Their salvation is free, without any merit on their part, Rom. iii. 23, 24: it is complete, Acts xiii. 39: it is immediate, Acts xvi. 31—34; Luke xxiii. 42, 43; Acts ii. 47; it is eternal, Rom. ix. 30; Phil. i. 6; 1 Pet. i. 5; John x. 27, 28. Should any disciple of Christ fall into sin, God chastens him to bring him to repentance, Heb. xii. 6—8; Rev. iii. 19; but as God does it in love, as soon as he repents, he is forgiven; Psalm xxxii. 5; Prov. xxviii. 13; Isaiah l. 16—18; Jer. iii. 12, 13, 22; Matt. v. 3; Luke xv. 7; xviii. 13, 14; Acts iii. 19; 2 Cor. vii. 10; 1 John i. 9. As soon as he repents, the Lord Jesus Christ intercedes for him, and he is at once restored; 1 John ii. 1; Heb. vii. 25. Believers are thus saved by Christ alone, without the intervention of any human being; and they are saved by him freely, fully, immediately, eternally, because he is an Almighty Saviour, and they commit themselves to his care. Whom should the Redeemer save but those who trust him, love him, and give him the whole glory of their salvation?

Let us now turn to the Roman way of salvation. The Church of Rome says as follows, "If any one

shall say that all works which are done before justification are sins, and merit the anger of God, . . . let him be accursed." "If any one shall say that the wicked is justified by faith alone, so as to understand that nothing else is required which may co-operate to obtain the grace of justification, . . . let him be accursed.

"Through the merit of Christ we obtain these two good consequences from upright actions: 1. We merit the reward of immortal glory. 2. We make satisfaction for our sins." "If any one shall say that a justified man does not merit eternal life by his good works, let him be accursed."

"Of this justification the instrumental cause is baptism." "What is baptism? A sacrament which cleanses from original sin, makes us Christians, children of God, and heirs of the kingdom of heaven. Does baptism also remit the actual sins committed before it? Yes; and all the punishment due to them."

"If any one denies that through the grace bestowed on baptism, the guilt of original sin is remitted, or asserts that it is not totally taken away, . . . let him be accursed."

"Whoever has fallen from the grace of justification by sin, may be again justified, when, through the sacrament of penance, he has procured the recovery of lost grace."

"If any one shall say that he who has fallen after baptism may recover his lost justification (*justitiam*) by faith alone, without the sacrament of penance, . . . let him be accursed."

“If any one shall say that penance is not truly and properly a sacrament instituted by Christ, for the reconciling the faithful to God as often as after baptism they fall into sin, let him be accursed.”

“If any one shall say that the sacramental absolution of the priest is not a judicial, but a ministerial act, declaring that sins are remitted to a believer . . . let him be accursed.”

“Without penance no one may hope to gain the remission of sins. For as no one can enter any place without his aid to whom the keys are committed, so we understand that no one can be admitted to heaven unless the doors are opened by the priests to whose trust God has committed the keys.

“From the institution of the sacrament of penance the universal church has always understood that an entire confession of sins has been also instituted by the Lord, and that it is by divine appointment necessary to all who have fallen after baptism. Because our Lord has left the priests, who are his vicars, as presidents and judges, to whom all mortal sins into which the faithful shall fall may be carried, that in virtue of their power of the keys they may pronounce sentence of the remission or retention of sins.”

“If any one shall deny either that sacramental confession is instituted, or that it is by divine authority necessary to salvation, let him be accursed.”

“It is clear that the priests could not exercise this judgment without knowledge of the case, and that they

could not equitably impose penances if penitents should confess their sins in general alone, and not specially and singly. Whence it follows, that all mortal sins should be recounted by penitents of which, after diligent self-examination, they may be conscious, even if they should be most secret, and only committed against the last two precepts of the decalogue."

"Those who do otherwise, and knowingly keep back anything, bring nothing to the divine goodness to be pardoned by the priest."

"It is inferred further, that those circumstances also are to be explained in confession which may change the character of the sin."

"If any one shall say, that in the sacrament of penance it is not necessary to the remission of sins by divine authority that penitents should confess all and each of their mortal sins, which they can recall by due and diligent premeditation, even those that are secret, and which are against the two last precepts of the decalogue, together with the circumstances which change the character of the sin, let him be accursed."

"If any one intentionally omit some of those things which he ought to confess, and confess others alone, not only does he reap no benefit from that confession, but he loads himself with new guilt."

"The holy Synod teaches also, that priests who are in mortal sin may, as the ministers of Christ through the virtue of the Holy Spirit conveyed in ordination, exercise the function of remitting sins, and that they

think wrongly who contend that bad priests do not possess this power."

"If any one shall say that extreme unction is not truly and properly a sacrament instituted by Christ, let him be accursed."

"Pastors shall teach that through this sacrament grace is afforded through which venial sins are remitted, while mortal sins are removed by the sacrament of penance."

"If any one shall say that the sacred unction of the sick does not confer grace, nor remit sin, . . . let him be accursed."

"The Catholic Church teaches that there is a purgatory."

"There is a purgatorial fire in which the souls of the pious, being tormented (*cruciatæ*) for a definite time, expiate their offences."

"If any one shall say that after justification sin is so remitted to the penitent sinner, that there remains no liability to suffer a temporal punishment, either in this life or in purgatory, before an entrance into the kingdom of heaven may be opened to him, let him be accursed." "It may not be asserted, that those who are justified ought to know certainly that they are so." "No one in this mortal state can certainly determine that he is in the number of the predestinated." "If any one without special revelation shall say with absolute and infallible certainty that he shall certainly have the grace of perseverance to the end, let him be accursed." (*Appendix 13.*)

Observe how this Roman method of salvation dishonours the Redeemer.

Having fully expiated the sins of his disciples, and fully merited their eternal happiness, he intercedes for their welfare, and for his sake alone they are pardoned, accepted, and saved.

The Church of Rome teaches that men must expiate their own sins, make satisfaction to God, and merit by their good works eternal life; by which delusive fancies they lead sinners to exalt themselves, and deny to the Redeemer the glory of saving them.

Our Saviour has provided a complete salvation for sinners who have no righteousness of their own, when they rely on him to save them, when they take his yoke, become his servants, and ascribe all their salvation to him.

The Church of Rome teaches that men must be saved by being sprinkled with water, by auricular confession, by priestly absolution, by priestly unction, and by purgatorial fire.

When the Lord Jesus Christ accepts believers as his disciples, he cares for them as the members of his body, Eph. v. 30: loves them as his brethren, Heb. ii. 11, 17; Eph. v. 25, iii. 19: frees them from all punishment, Rom. viii. 1: makes them the children of God, John i. 12; Gal. iii. 26: secures for them all blessings, Heb. vii. 25; Rom. viii. 32: and admits them when they die to perfect bliss, 2 Cor. v. 6—8.

The Church of Rome teaches that he sentences many of them to be tormented after death in fire.

He is so merciful that he accepts each believer the moment that he applies to him for salvation; saves him at once from guilt and punishment, and admits him to all the privileges of adoption immediately, John i. 12, vi. 37; Acts xiii. 39; Luke xix. 9; xxiii. 42, 43.

The Church of Rome teaches that salvation is indefinitely distant.

When our Lord saves those who trust in him he saves them for ever, declares that they shall never perish, and keeps them through faith unto salvation, John x. 28; xvii. 2, 11, 24; Rom. viii. 30; 1 Cor. i. 8; Phil. i. 6; 1 Pet. i. 5, &c., &c.

The Church of Rome teaches that justification may be lost at any time—that Jesus Christ may treat a man as his enemy to day, whom he loved as his friend yesterday; and curses all those who, while they know their own weakness, can yet so confide in his power, love and truth, as to feel sure that, through his grace, they shall persevere to the end.

Our Lord, wishing his disciples to have peace, has commanded them to make their calling and election sure, John xiv. 27; Heb. vi. 11; 2 Peter i. 10.

The church of Rome curses all those who declare that they have obeyed this command. When any Christian has sinned he cannot be pardoned without hearty confession to God and true repentance; but as soon as he repents and confesses to God he is forgiven through the intercession of Christ.

The Church of Rome teaches that no repentance and

confession to God is of any avail, unless penitents also confess their actions, words, and thoughts, together with all material circumstances, to a priest who may be a wicked man living in mortal sin, and therefore a minister of Satan, Matt. vii. 15, 16; 2 Cor. xi. 13—15.

God will not pardon a penitent believer unless he also obtains pardon from a minister of Satan.

The free, full, instant and eternal salvation bestowed by the Lord Jesus upon all who become his disciples by faith, glorifies in the highest degree his power and goodness, his faithfulness, and his truth. But a distant and uncertain salvation, to be merited by works, to be won by sacraments, to be conferred by priests, and completed by torture, utterly dishonours him.

#### IV. THE CHURCH OF ROME DISHONOURS THE REDEEMER BY INJURING HIS DISCIPLES WITHIN ITS PALE.

All Roman Catholics must not be reckoned his disciples, for those only are such, whether Catholics or Protestants, who are regenerated by his spirit, John iii. 3; Rom. viii. 9; 2 Cor. v. 17; who confide in him alone, Heb. iii. 6, 14; and who keep his commandments, Matt. vii. 21, 27; John viii. 31; 1 John i. 6, ii. 3—5, iii. 6, 8—10; and it is one sin of the Church of Rome that it prevents its members from becoming his disciples by discouraging the use of his Word, and by other misdeeds; but some there doubtless are among its adherents who really trust in the Saviour, and heartily serve him. I speak of these.

He is glorified when his disciples, humbly acknowledging their desert of eternal death, can yet confide in his merit and intercession, and with tranquil faith can place themselves in his hands for time and eternity.

But the Church of Rome teaches its members, First,—to distrust him by remaining utterly uncertain whether they shall be saved or lost; and secondly,—To divert their partial trust from him to a deified woman, to half-deified men, to priests, and to sacraments.

He is glorified when his disciples, fully relying on his love and power, are at peace, John xiv. 27, xv. 11; Rom. v. 1, 2; Phil. iii. 3; 1 Pet. i. 6, 8.

But how can one of his disciples in the Church of Rome have any peace? Uncertain whether he is forgiven, dependent upon the will of priests for absolution, required to satisfy God for his sins, which is impossible, and assured that in all probability he will be tormented after death, he must dishonour the Redeemer by a fixed and unalterable sadness.

Our Lord is glorified when his disciples render him a cheerful and devoted service. His true followers do not serve him with a slavish spirit that they may be saved, but with generous devotedness, because they are saved. They do not render so much work for so much wages; but they pay him all possible service in return for a love to them which passes knowledge, Eph. iii. 19; 1 John iv. 19; Gal. ii. 20; Rom. xii. 1, xiv. 8, 9; 1 Cor. vi. 20; 2 Cor. v. 14, 15; Rom. viii. 15—17.

But the Church of Rome inspires its adherents with

slavish fear. According to its doctrine, our Lord is so severe that his mother, the empress of heaven, must allay his anger. His friends, the members of his body, unless they fulfil their penances,—*magnis fletibus et laboribus*, are in danger of hell fire. Unless the priests absolve them they will perish, and when priests and sacraments have done their best, Jesus Christ will leave them to be tormented in fire when they die, unless they work, work, work incessantly to avoid it. What generous and happy devotedness to Christ can exist under such a system? By it the Redeemer is made a king of slaves.

He is glorified when his disciples are united and love each other. This he has commanded, John xiii. 34, 35; and for this he has prayed. John xvii. 20, 21. Whatever differences of opinion exist among them, they must avoid quarrels, Rom. xiv. 1—3; all schisms must be repressed, Rom. xvi. 17; 1 Cor. i. 10; and they must be kind to one another. Eph. iv. 32. His consistent disciples do act thus. Episcopalians, Presbyterians, Independents, Baptists, and Wesleyans have one family name. They have one faith, one baptism, one law, one heaven, one God, one Saviour, one Spirit: and they glorify Christ by loving one another, notwithstanding their defects and errors.

But the Church of Rome teaches its adherents to anathematize many of the best and holiest followers of Jesus Christ. Pious Catholics think of Luther and Calvin, though these men were saints far more devoted

to Christ than their own St. Francis and St. Dominick, as ministers of Satan, and accursed heretics. Good men refuse to join in prayer and praise with Protestants more holy than themselves, and to the dishonour of the Redeemer and the mirth of the infidel, regard many of those whom they will meet in heaven as irreconcilable enemies upon earth.

The enlightened and consistent disciples of Jesus Christ glorify him by their unbounded trust in him, by their humble peace, by their cheerful obedience to his will, and by their brotherly kindness to each other. But the Church of Rome leads its members to dishonour him by their distrust and disquietude, by the servile character of their obedience, and by their unkindness to his followers. In this respect, as in so many others, does that church displease, dishonour, and wrong him.

V. THE CHURCH OF ROME DISHONOURS THE REDEEMER BY PERSECUTING THOSE OF HIS DISCIPLES WHO ARE WITHOUT ITS PALE.

Those who, trusting to our Lord for salvation, love him and obey him, are dear to him as the members of his body. They are the flock which he feeds, the friends whom he loves, and he is waiting to welcome them to the possession of eternal happiness in his presence. Whatever wrong is done to them he reckons as done to him; Acts ix. 4, 5. Those who neglect them neglect him, Matt. xxv. 45; and for persecuting them, though

he did it in ignorance, Paul ever reckoned himself the chief of sinners. Acts xxvi. 9; 1 Tim. i. 13—15.

But the Church of Rome has excommunicated the majority of the faithful servants of Christ. Loading them, against all evidence, with the injurious names of heretics and schismatics, it terminated its memorable Council of Trent by cursing them. "A curse upon all heretics," exclaimed Cardinal Lotharingia. "A curse—a curse," echoed the fervid fathers; concentrating in a few malignant words against saints and reformers the spirit which had reigned in the council. These were the last words uttered in their last session. When our Lord met his disciples at their last gathering before his ascension to glory, he breathed on them and said, "Receive ye the Holy Ghost;" thus imparting to them that spirit of holiness and love which should thenceforth rule throughout his church. In like manner from these words it seems, that when the great enemy of Christ met this antichristian council for the last time, he breathed into them a spirit of cursing, and sent them forth to diffuse it through the Catholic community. Let it be remembered, that in the opinion of the Church of Rome all those are heretics who do not submit to her doctrine, and all are schismatics who do not own the authority of the pretended Vicar of Christ. Any one therefore who argues against the supremacy of Peter, condemns the doctrine of justification by works, questions whether a wafer can be turned by a priest into the body and blood, the soul and divinity of Jesus Christ.

or denies that Jesus Christ has ordered priests to touch with oil the noses and ears of sick persons for the good of their souls, is the object of its curse. It has cursed the saints of Christ. Baxter and Flavel, Martin and Brainerd, Whitfield, Fletcher, Wesley, Elliott and Payson, Oberlin and Neff, Wilberforce, Howard, Schwartz, Scott, Chalmers,—men of wisdom, integrity, and devotedness, are all cursed by it. It cursed them because they preferred the authority of Christ to its authority, searched his Word diligently, and held fast the truths which it teaches. Further, while the saints of Christ are excommunicated by it as heretics, it declares, “*In ecclesiæ potestate sunt, ut qui ab eâ in iudicium vocentur, puniantur, et anathemate damnentur,*”—they are yet in its power, to be by it judged, punished, and anathematized. In pursuance of this end, Roman Catholic bishops take at their consecration an oath, of which the following words form a part: “*Hereticos et schismaticos pro posse persequar et impugnabo,*”—heretics and schismatics according to my power I will persecute and fight against. And the Vicar of Christ, executing on the earth the divine functions of the eternal Son of God, has commanded all these prelates to proceed against those who will not obey the decrees of Trent,—“*invocato etiam si opus fuerit brachii secularis auxilio,*”—invoking, if needful, the aid of the secular arm; and has charged Catholic princes “not to permit within their kingdoms any opinions contrary to the sound and salutary doctrine of the Council, but wholly

to interdict them."—*Bulla Confirmationis*. (*Appendix 14*).

Its conduct has corresponded to its doctrines. During its long prevalence amidst the mental darkness of the middle ages, European governments, at its request, gave dreadful effect to its denunciations. Spiritual and secular tyrants were then allied. The priest supported the despot by the terrors of the unseen world; the despot aided the priest by physical force; and both together tormented the saints of God.

In the name of the Lamb of God, the Prince of peace, the Friend of sinners, who came to seek and to save the lost, they tortured and murdered his most faithful and beloved followers. They plundered them of their goods, drove them from their homes, hunted them like wild beasts, shut them up in dungeons, loaded them with chains, scourged them, starved them, tore their flesh with pincers, strangled, beheaded, drowned them, broke their limbs on the rack, disembowelled them, roasted them. They spared neither the feebleness of woman, the innocence of childhood, nor the white hairs of age. No virtue won their regard, no meekness mitigated their fury. Never had the disciples of Jesus trembled before pagan savages more than these did before his professed ministers. Saintly inquisitors rivalled Nero in brutality, and the Church of Rome smiled on them as upon her favourite sons.

Thousands perished in tortures for daring to have a conscience; and for adhering with heroic constancy to

the faith once delivered to the saints. The noblest blood of France flowed beneath the hands of Catholic assassins on the fatal day of St. Bartholomew. Catholic dragoons, urged on by priests, hunted down the "churches of the desert." The mountaineers of Piedmont, men, women, and children, endured from their Catholic persecutors revolting barbarities. The pale lamp-light of the Inquisition looked for long years on the quivering limbs of tortured victims, and the immoveable features of Catholic tormentors. "In the war with the Albigenes and Waldenses there perished of these poor creatures in France above a million. From the first institution of the Jesuits to the year 1580, that is, in little more than thirty years, nine hundred thousand orthodox Christians were slain. In the Netherlands alone, the Duke of Alva boasted that within a few years he had despatched to the amount of thirty-six thousand souls, and those all by the hand of the common executioner. In the space of scarce thirty years the Inquisition destroyed by various kinds of tortures a hundred and fifty thousand Christians. Sanders himself confesses, that an innumerable multitude of Lollards and Sacramentarians were burnt throughout all Europe."—*Bishop Newton on the Prophecies*, vol. ii., p. 308. See also *Fox's Book of Martyrs*, *De Thou's History*, and the *History of the Vandois*, by John Leger, *passim*. Then the Church of Rome, like the Hindoo goddess Doorga, who is represented as a drunken fury, with a necklace of skulls, and with blood running from her mouth, was

drunk with the blood which she had swallowed, and exulting in her triumph over those who repudiated her errors and exposed her wickedness, she said, "Aha, I sit a Queen, and shall see no sorrow." Rev. xviii. 7.

VI. THE CHURCH OF ROME HAS DISHONOURED THE REDEEMER BY MAKING HIS CHURCH TO CONSIST IN GREAT PART OF THE UNGODLY AND IMMORAL.

The Lord Jesus has one church on the earth; Matt. xvi. 18; Eph. iii. 10, 21; one body of which he is the head, Eph. i. 22, 23; iv. 4; Col. i. 18, 24; one bride of which he is the husband; Rev. xix. 7, 8; and one flock of which he is the shepherd. John x. 16. Of this church it is said in Scripture, "Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. v. 25—27. It is "the general assembly and church of the first born, which are written in heaven." Heb. xii. 23. Composed therefore as it is of God's elect, who have been regenerated by his Spirit, who trust in Christ alone for salvation, supremely love him, obey his laws, and are consecrated to his service, it is a church of saints and faithful brethren, beloved of God, and heirs of glory. No one is admitted into it who does not believe on Christ and serve him; Rom. viii. 9; 2 Cor. v. 17: no one who believes is excluded from it. Gal.

iii. 26 ; Eph. ii. 18, 19. It is united, not by forms which are human, but by principles which are divine ; Eph. ii. 21 ; iv. 4, 16 : not by adherence to any earthly prelate, but by the union of each member with the Lord Jesus its living head. Eph. iv. 15 ; v. 23. It is holy because the Holy Spirit dwells in each member of it, enabling him to overcome the world, the flesh, and the devil. 1 Cor. xii. 13 ; vi. 19 ; Rom. viii. 9, 14. It is Catholic because its members are found in every land ; Heb. xii. 23 : and it is apostolic, because each member holds the great truths which the apostles lived to promulgate, and supremely reverences their authority as the inspired envoys of Christ. Matt. xvi. 18 ; Eph. ii. 20 ; Rev. xxi. 14.

But the Church of Rome excommunicating and cursing the greatest number of these members of the true church, sentences them with impotent hatred to a hell of which, happily, it has not the keys ; and then makes the church to consist in part of all the unexcommunicated infidels and libertines, whom its priests have sprinkled with water in their infancy. Hear their own statement,—“ In the ark of Noah, in which not only clean but unclean animals were included, we may behold the figure and similitude of this church. For as the chaff is intermingled with the corn on the barn-floor, and as half-dead members may be united with a living body, so the bad are included in the church.”

Adhering with unflinching courage to this misrepresentation of the church, the Church of Rome has de-

clared that its popes, however profligate, are the vicars of God the Son—vice-gods on the earth ; that its prelates, however profligate, when they say to the aspirant after the priesthood, “ Accipe Spiritum Sanctum,” do really convey to him the Spirit ; and that priests, however profligate, can judicially absolve from sin. Under these priestly leaders this pretended one holy Catholic apostolic church became, in the middle ages, such a mass of corruption, that virtuous men shrunk from all contact with it, to the infinite dishonour of the Redeemer. (*Appendix 15.*)

It is mournful to think how corrupt a church may become which was once pure. There was a time when the apostle Paul could thus write to the Church of Rome, “ Paul, a servant of Jesus Christ, to all that be in Rome, beloved of God, called to be saints. . . I thank my God through Jesus Christ for you all that your faith is spoken of throughout the whole world. . . I am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another : for your obedience is come abroad unto all men.” Rom. i. 7, 8 ; xv. 14 ; xvi. 19. But now it has dishonoured him by exalting men and women after death to a share of his divine honours, by neutralising and depreciating his offices ; by mutilating the salvation which he has provided ; by injuring his disciples within its pale ; by persecuting those who are without it ; and by persuading the world that numbers of ungodly and immoral persons have been his ministers and friends.

I am grieved to give pain to any conscientious Catholic. Far more agreeable were it to express the respect which I feel for any Catholics in this or other lands, who are worthy successors of the liberal Paul Sarpi, the moderate De Thou, the fervent Savonarola, and the spiritually minded Fenelon. Catholics like De Broglie and De Tocqueville, not to speak of some at home, deserve all honour from those who profess another faith. Some men are ever found better than the systems to which, from education, habit, and prejudice, from friendship, and perhaps from convenience, they adhere. But I must not on that account conceal that the Church of Rome is, throughout its system, antichristian; and that every disciple of Christ is bound to condemn it. Humanity shudders at the long recital of its cruelties; the common sense of mankind revolts at its childish ceremonial; men of education and women of purity can never submit to the degrading yoke of its confessional; but above all, the Almighty God condemns it.

Its apostacy and its crimes, foreseen by God, were thus predicted by his inspired servants, "After this I saw in the night visions; and behold, a fourth beast dreadful and terrible, and strong exceedingly. . . And it had ten horns. I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. . . I beheld, and the same horn made war with the saints

and prevailed against them ; until the Ancient of Days came and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise ; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws : and they shall be given into his hand until a time and times and the dividing of time : but the judgment shall sit, and they shall take away his dominion to consume and to destroy it to the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. vii. 7, 8, 21—27 : see the whole chapter. "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. . . . And the dragon gave him his power, and his seat, and great authority. And power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in hea-

ven. And it was given to him to make war with the saints and to overcome them : and power was given to him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. . . . And there came one of the seven angels which had the seven vials and talked with me, saying to me, Come hither, I will shew unto thee the judgment of the great harlot, that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication : so he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet coloured beast full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls ; having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And the angel said unto me, . . . The seven heads are seven mountains on which the woman sitteth. . . . And the ten horns which thou sawest are ten kings which have received no kingdom as yet ; but receive power as kings one hour with the beast. These have one mind, and shall give their power and

strength unto the beast. . . The waters which thou sawest where the harlot sitteth are peoples, and multitudes, and nations, and tongues. . . And the woman which thou sawest is that great city which reigneth over the kings of the earth." Rev. xiii. 1, 2, 5—8; xvii. 1—7, 9, 12, 13, 15, 18.

I. The beast here described is the Papal Roman empire, or the Roman Catholic community of Europe.

1. It was a savage, persecuting power; compare Dan. vii. 1—8: and such the Papal Roman empire has been. 2. It arose out of the waters, xiii. 1; expounded to mean the tumultuous population of the earth, xvii. 1, 15: and so the Papal Roman Empire was gradually formed of the pagan population of the Roman Empire, and of the barbarous tribes who successively invaded it. 3. It had seven heads, xiii. 1, which were seven hills, xvii. 9, 18: so the city of Rome, the head of the Roman Empire was built on seven hills. 4. It had ten horns, xiii. 1; xvii. 3, which were ten governments, xvii. 12; Dan. vii. 24, which had not received power at the time when the apostle wrote this prophecy, xvii. 12, and which grew from the head of the beast, Dan vii. 20: so Roman Catholic Europe has generally been ruled by about ten principal governments which grew up out of the Roman government. 5. The ten horns gave their power to the beast, xvii. 13, 17: so the Roman Catholic governments of Europe have given their power to the Roman Catholic community, aiding the priests to persecute the servants of Christ. 6. It

persecuted the saints and overcame them, xiii. 7; Dan. vii. 21, 25: for centuries the Roman Catholic community shed the blood of the disciples of Christ. 7. It was to prevail over the nations and compel all men, except the elect of God, to bow down to it, xiii. 7, 8: the Roman Catholic community has compelled all Europe, with the exception of a few faithful followers of Christ, to bow down before it, as the one, holy, Catholic, apostolic church of Christ, enlightened with infallible wisdom and armed with divine authority. 8. It had on its heads the names of blasphemy, xiii. 1; xvii. 9; and it was covered with names of blasphemy, xvii. 3: the Vicar of God has his seat at Rome, and throughout the Papal churches such blasphemous names as the mother of God, the Queen of angels, the Refuge of sinners, the Pontifex Maximus, &c., &c., are in familiar use. 9. It was to prevail for forty-two months, or reckoning a day for a year, for 1260 years, xiii. 5 (compare Dan. vii. 25; xii. 7, 11; Rev. xi. 2, 3. See Vitringa, Bishop Newton and others on Rev. xi. 2): and the Roman Catholic community has prevailed in Europe for about 1260 years. 10. It is to be destroyed completely and for ever; Dan. vii. 11, 12, 23—26. 11. The universal reign of Christ is to follow its destruction; Dan. vii. 17, 18, 23—27.

What great community, except the Roman Catholic, has prevailed for 1260 years since the time when the prophecy was written, or has answered to all these predicted characteristics? The papal community alone

has done so; whence we are forced to conclude that this community was intended by the Spirit of God.

## II. The harlot is the Church of Rome.

1. The woman was a city like Babylon, a powerful, idolatrous, and persecuting city, xvii. 5: the Church of Rome, which is co-extensive with the city of Rome, has been such a city. 2. The woman was a city built on seven hills, xvii. 9: Rome is so placed. 3. The woman was a city which, at the time when the apostle wrote, was reigning over the kings of the earth, xvii. 18: Rome was then so reigning. 4. The woman was a harlot, a city faithless to Christ as Jerusalem had been, xvii. 1; Is. i. 21: the Church of Rome, which was once faithful to Christ, had become faithless at the time to which the prophecy related. (*Appendix 16.*) 5. The woman was rich and splendid, xvii. 4: the Church of Rome gathered to itself for ages the wealth of Europe. 6. The woman corrupted kings and people with her idolatry, xvii. 2: the Church of Rome has so corrupted the governments and nations of Europe. 7. The woman was the mother of harlots, xvii. 5: the Church of Rome claiming to be "ecclesiarum mater et magistra,"—the mother and mistress of all churches, has made its affiliated churches as corrupt as itself. 8. The woman was seated on the back of the ten horned beast, xvii. 3: all the churches of papal Europe acknowledge the Church of Rome as their mother and mistress, and all Catholics vow obedience to the Roman Pontiff. 9. The woman was drunken with the blood of

saints, xvii. 6 : for centuries the Church of Rome has drunk their blood.

As the Papal Roman empire alone answers to the ten-horned beast, so the Church of Rome alone resembles the woman which for 1260 years has been riding on its back. The Church of Rome is therefore described by the Spirit of God as the harlot which, faithless to the Redeemer, is drunken with the blood of his saints, and history pronounces the same condemnation.

The fear that its superstition should ever again prevail in our country is forbidden by reason, by experience, and by Scripture. 1. It is contrary to reason to expect that the Roman superstition can ever again prevail in this country. Before you, my reader, could become a Catholic, you must be prepared to render to a pious and simple Jewess, long since dead, such divine honours as the most degraded heathens in Athens or in Ephesus never rendered to their goddesses, Minerva or Diana. You must hear a priest mutter Latin with his back to you, bowing, and bending, and turning round from time to time, as if he were childish, or thought you so, and must call that public worship. You must believe, when the bell tingles and you see him lift a wafer over his head, that he has just turned it into the body and blood, the soul and the divinity of the Lord. You must believe that a priest, even if he be a drunkard, is a vicar of God, who has the power to open to you the gate of heaven by absolving you from your sins, or to shut it against you by refusing you absolution. You

must purchase this priest-pardon by telling him all your thoughts, asking him what books you may read, what friends you may love, what food you may eat. You must consent that your wife, too, shall reveal to him all her faults and yours too, for she must tell all her actions, with all the material circumstances which necessarily involve you and all your household: she must give him more of her confidence than she gives to you, tell him feelings which she hides from you, and thus make him more to her than a second husband, the lord of her thoughts, the master of her life. If you meet with Protestants more pious and learned than yourself, who walk with God as Enoch, and who would lay down their lives for the Lord Jesus, but who expose and condemn the errors of the Church of Rome, you must say of their scriptural tenets, "Hæreses quascunque ab ecclesiâ damnatas, ego pariter damno, rejicio, et anathematizo,"—all heresies condemned by the church I also condemn, reject, and curse. If you should doubt whether your Catholic views are right, and wish to learn what the Word of God declares, you must have the rules *de libris prohibitis* thrust into your face; and unless you obtain the permission of your priest to read it, you must either surrender your bible to the bishop or be accounted to live in mortal sin and be excluded from absolution. Having solemnly declared that you receive the Scripture, not according to its plain grammatical meaning, but "juxta eum sensum quem tenet ecclesia,"—according to the gloss put upon it by

the Church of Rome, you must question nothing. And as your reward for all this servility you must expect to be tormented with fire when you die; unless the priest shall relieve you by his Latin masses and his wafer-sacrifice. Reader, are you likely to become a Catholic? Well, the nation is like you. When this free country consents to adopt the civil despotism of the pope it may adopt his spiritual despotism too. When I see it renounce its representative assemblies, its self-taxation, its right of petition, its trial by jury, and its liberty of the press; when it shall vote, by popular acclamation, to have close courts of justice, a fettered press, universal espionage, and a government by gaols and bayonets, then I will believe that it is likely to revert also to superstitions as mischievous as they are effete.

2. To believe that the Roman superstition will ever again prevail in this country is to expect what is contrary to all experience. What nation has ever reverted to exploded errors, or invited back abuses which walked off amidst a storm of general execration? If no other Protestant nation is disposed to accept the false logic and the false criticisms of the Church of Rome as inspired truth, merely for the sake of exalting a priest caste to Brahminical supremacy, why should we? A knowledge of the bible, faith in Christ, and that determination to maintain the rights of conscience, which in the end carries with it all other rights, have made this nation the most religious, free, and prosperous nation of Europe; and it is not going to reconsecrate a mediæ-

val usurpation which even Catholic nations are beginning to resist or to modify, as incompatible with modern civilization, and as a disgraceful caricature of Christianity.

3. Scripture also seems to forbid the idea that the Church of Rome can ever recover its lost dominion. For God has declared respecting the Papal potentate, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given unto his hand until a time and times and the dividing of time (1260 years). *But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.*" Dan. vii. 26; compare Dan. vii. 8—11. The powers who shall do this are specified by St. John: "The ten horns which thou sawest,"—*i. e.*, the Roman Catholic governments of Europe,— "these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. xvii. 16, with verse 12. We have already seen this in part fulfilled, and we shall see more yet.

But I do not merely say that it will not again prevail. Unless the wisest and most learned Protestant commentators have greatly erred in expounding, as nearly all of them do, the 17th chapter of the Apocalypse to mean the Church of Rome, this faithless church is doomed for its sins, and its hour is near. Hear again the Word of God: "After these things I saw another angel come down from heaven, having great power:

and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine. And she shall be utterly burned with fire: for strong is the Lord God who judgeth her. . . . Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her. . . . And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments; for he hath judged the great harlot, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever." Rev. xviii. 1, 2, 4, 5, 7, 8, 20; xix. 1—3.

No power can arrest the inexorable sentence. Like ancient Jericho, the Church of Rome, with its adherents,

is now surrounded by the army of the Lord ; the Gospel begins to sound in Europe as the ram's horn sounded round that beleaguered fortress ; the divine threatening hangs over its guilty towers, and every deserter from the camp of the true Joshua is likely to be buried beneath their ruins. Joshua. vi. 20. To every earnest Catholic the voice of God calls with awful distinctness, "Come out of her, my people." My Catholic reader, listen to the voice of God, for you are in great danger. If, while the disciples of Jesus Christ honour him as alone God with the Father and the Spirit, you exalt men and women to share in divine honours, which is idolatry, how can He own you as his disciple? Rev. xxi. 8 ; 1 Thess. i. 9. If, while his disciples receive him as their Teacher, their Redeemer, their Mediator, and their King, you profess to believe rather whatever the church believes ; if you declare that priests offer up propitiatory sacrifices for the living and the dead ; if you ask the aid of other mediators, and if you obey the commands of your church more than his commands, how can he own you as his disciple? John i. 12. If, while he has, in his infinite goodness, provided for his disciples, through his own death, a full, free, and eternal salvation, you are looking to be saved by baptism, by penance, by extreme unction, and by fiery torment after death, how can he own you as his disciple? Heb. iii. 6, 14. If his disciples have peace, and you are gloomy ; if they have the spirit of adoption, and you have the spirit of bondage ; if they serve him cheerfully

because they are saved, and you serve him reluctantly because you fear to be damned; if they love all his sincere disciples, and you hate many of them, how can he own you as a disciple? Rom. v. 1; viii. 15; 2 Cor. v. 14, 15; Matt. xxv. 41—45; 1 John iii. 14. Do not adhere to a church which has already brought you to imminent danger of eternal death. Ages cannot efface the blood-stains on her face and hands. Her infidelity to Christ, and her words of blasphemy, can never be forgotten. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." What if, inflated with a few recent conversions, she boasts of her prosperity, and, like Jerusalem in the hour of its ruin, clings with fanatical tenacity to the delusion that God, who is the avenger of her crimes, will be her protector; we may see in this infatuation only a new sign of her approaching end. For when she says in her heart, "I sit a queen, and am no widow, and shall see no sorrow," then according to the Word of the Omnipotent, "Her plagues shall come in one day, death, and mourning, and famine. And she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. xviii. 7, 8.

Yet the adherents of Rome are not to be despised. The immigration into England of myriads of the Irish, the defection of some hundreds of the Protestant clergy, and of some laymen of large property in the Anglican

Church to Roman doctrine, have given to Catholics an impulse and a courage long unknown to them. If Christians in this land are slothful, lukewarm, and disunited, the army of priests may still advance rapidly: but if the disciples of Christ will do their duty, the priests and their adherents, while enjoying as they ought perfect civil equality with their Protestant fellow-subjects, and full liberty of argument and action, shall meet with the most signal defeat which they have ever experienced;—a defeat not suffered through popular violence, nor blind prejudice, nor persecuting statutes, but by thorough conflict between truth and error; between godliness and superstition; between the army of Christ and the army of the Pope.

By four obvious but not easy methods may we secure this victory.

I. The doctrines and practices of the Church of Rome cannot endure the light. Its queen of heaven, its vice-god at Rome, its motherhood over the churches, its wafer-flesh and priestly sacrifices, its confessional by which the pure are corrupted, its absolutions by which the wicked are hardened, its oil drops which touch the noses of sick men that their souls may go more comfortably to heaven, its fiery torments after death inflicted by the Redeemer on his friends that they may love him the better, and which are mitigated by wafer sacrifices offered up by priests in return for so much money paid down, its index of prohibited books to hinder thought, and its curse on churches purer than itself

for protesting against its errors, with similar extravagances, have all been transmitted to us from rude and unreflecting ages. When Europe was in darkness they were thought realities; but now that the light of secular and religious knowledge streams upon men's minds, they are found unreal as moonlight spectres, baseless as the visions of a dream. Ignatius Loyola could command his disciples to be governed by their ecclesiastical superiors, "perinde ac si cadaver essent,"—as if they were a corpse, "vel similiter atque senis baculus,"—or like an old man's stick (*Institutes*, Part vi., Chap. ii); and Pius IV. might threaten each man who should resist the bull by which he confirmed the decrees of Trent "indignationem Omnipotentis Dei incursum," that he should incur the wrath of the Almighty (*Bulla Confirmationis*); but the theology of the Trent fathers, and the corpse and old-man-stick discipline are as unpalatable to educated men, as they are sinful in the view of Christians. (*Appendix* 17.) Let knowledge then be widely diffused; let good schools for the working classes abound; let children be taught to think as well as read; let the disciples of Christ enforce constantly the serious study of the Word of God; and evangelical doctrine will no more be displaced by any Roman Catholic aggression, than the light of the sun in the Bay of Naples will be put out by the smoke of the next eruption of Vesuvius.

II. I have shewn that the Church of Rome in most of its peculiar doctrines exalts itself and dishonours the

Redeemer. If then, his disciples wish to defeat its efforts let them continually exalt him. With a love which passes knowledge he has given himself for us, Eph. iii. 19 ; Gal. ii. 20. He has borne our sins in his own body on the tree, 1 Pet. ii. 24 ; he has redeemed us from the curse of the law, Gal. iii. 13 ; and he has thus secured pardon, adoption, sanctification, and eternal life, a free and complete salvation for all who, yielding themselves up to his service, trust for their salvation to him alone, Acts xvi. 31 ; xiii. 39 ; Rom. iii. 23—28 ; John i. 12 ; Gal. iii. 26 ; Rom. viii. 32. For all which we owe him unbounded gratitude and entire devotedness, Rom. xiv. 7—9 ; 2 Cor. v. 14, 15. Should this salvation be thoroughly preached by the ministers of Christ in this land, and be thoroughly believed by his churches, priests might as well hope to batter down the Alps by Roman artillery, as seek to overthrow this glorious gospel by Roman doctrines.

III. The Church of Rome obtains some influence over the ignorant by claiming, together with its affiliated churches, to be the one holy Catholic and apostolic church, out of which there is no salvation. Each of these epithets condemns it. Its degrading, unintelligent, coerced, and servile uniformity is not evangelic unity ; it is so unholy, that its own authoritative writings declare it to be a Noah's ark full of unclean beasts ; it is so far from being catholic or universal that the majority of Christ's faithful followers protest against its errors ; and instead of being apostolic it sets at nought both the

doctrine and the discipline of the apostles. Still, as with predicted effrontery, and not without some success, it claims to be the one true church, let every disciple of Christ now set himself by prayer and effort to fulfil the command long ago addressed by our Heavenly Father to his church, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isaiah lx. 1, 3. "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 14, 16.

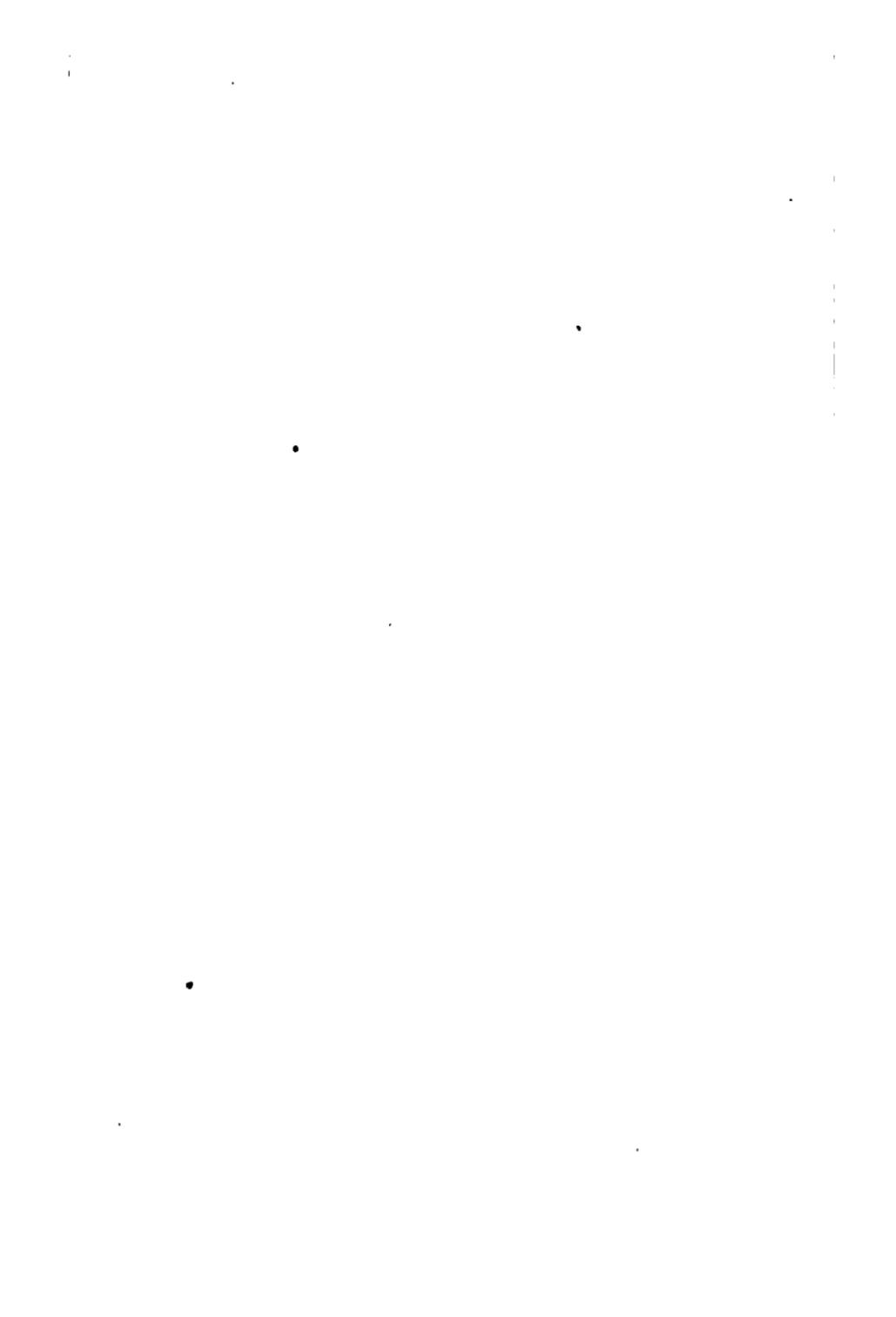
If the members of the true Church of Christ in all evangelical churches, shining brightly with the glorious grace of God, are holy, separate from the world, spiritually minded, zealous for Christ, united with one another, and self-denying in their efforts to convert sinners, who can mistake the harlot for the bride? Rev. xix. 8; xxi. 2; xvii. 4. Let the true bride shine forth, and the harlot will be deserted and condemned.

IV. The Church of Rome prevails with some by the zeal of its priests and adherents. To condemn and complain of that zeal is not the way to conquer it. Let us rather seek to surpass it. By relinquishing the habits which we know to be wrong, by ceasing to neglect any known duty, by aiming at unreserved obedience to the whole will of God, by earnest believing prayer, let us seek that the Spirit of God may be more largely poured out upon us. Joel ii. 28. Cold infidel

contempt will not meet priestly zeal. Amidst Arctic snows the traveller creeps gratefully to the fire of a smoky hut, because any warmth is better than the killing frost : but who would seek that smoky fire beneath the summer sun on the banks of Como, or the shores of Lake Lemman, amidst the lawns of Vevay, or the groves of Meillerie? To escape from a frigid rationalism, some sensitive and serious persons, who have never known the Gospel, may seek holiness and peace in communion with Rome ; but a rejoicing and peaceful believer never. All such shrink with intuitive repugnance from association with a church which is ignorant, tyrannical, blood-stained, and antichristian.

Here let me sum up the conclusion. If the disciples of Christ in this country will actively promote the Christian education of the working classes ; if, trusting in the Redeemer and loving him, they will continually exalt him as he deserves in their preaching, books, and conversation ; if they will manifest unequivocally that they belong to him by every Christian temper and each social virtue ; if they will seek by prayer and effort the outpouring of the Holy Spirit upon all his churches in this land ; then, without any bitterness or railing, without one intolerant statute, without the least restriction upon their liberty of argument, preaching, or action, we may defeat the efforts of Roman Catholic prelates, priests, and Jesuits, to the welfare of the nation and the glory of the Redeemer.

BUT IN NO EASIER TERMS CAN OUR VICTORY BE COMPLETE.



## APPENDIX.

EXTRACTS FROM CATHOLIC WRITINGS ILLUSTRATIVE OF  
THE DOCTRINE AND WORSHIP OF

### THE CHURCH OF ROME.

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#### I.—THE WORSHIP OF THE MOTHER OF GOD.

MANDAT sancta Synodus omnibus episcopis, ut . . . fideles diligenter instruant, docentes eos, sanctos, unâ cum Christo regnantes, orationes suas pro hominibus Deo offerre, bonum atque utile esse suppliciter eos invocare ; et . . . ad eorum orationes, opem, auxiliumque confugere.—*Concilii Tridentini Canones. Sess. xxv.*

Declarat tamen Synodus non esse suæ intentionis comprehendere, in hoc decreto, Mariam DEI GENETRICEM.—*Ibid. Sess. v., Decretum.*

His decretis inhærentes digni reddamur misericordiis &c., intercedente Dominâ nostrâ DEIPARA. *Ibid., Acclamations Patrum.*

Imagines porro Christi, Deiparæ Virginis, &c., in templis habendas. *Ibid. Sess. 25.*

Maria, quam vere MATREM DEI prædicamus et colimus.—*Catechismus Concilii Tridentini. Pars i., cap. iv. quæss. vii.*

O reine de l'univers, reine des hommes et des anges ! en qualité de fille, de mere, et d'épouse du Tres Haut, vous avez un droit assuré sur toutes les creatures ; elles vous sont soumises ; et vous doivent l'hommage que les sujets doivent à leur souveraine. . . Je veux dès ce moment dependre specialement de vous. Disposez désor-

mas de moi : regnez absolument sur moi ; regnez sur mon esprit ; regnez sur mon cœur ; regnez sur mes pensées, mes affections, mes actions, sur toute ma conduite, &c., &c.—*Manuel de la confrérie du Saint Rosaire, a l'usage du Diocese d'Anneci*. Anneci. A Burdet, imprimeur et libraire du clergé, 1826. p. 98.

Sub tuum præsidium confugimus, sancta Dei genitrix . . . a periculis cunctis libera nos semper, virgo gloriosa et benedicta.—*Le Grand Paroissien*. Paris. *Antiennes a la Sainte Vierge*.

V'inchino umilmente, O Maria vergine sacratissima. . . . Voi il principio della vita, voi la porta della grazia, voi il recovery del secolo naufragante. Impetratemi vi prego, un intiero perdono de' miei peccati. Da tutti i pericoli oggi e sempre mi liberate ; dirigendo e consigliando il mio spirito in tutte le mie azioni. . . Tutte le gerarchie degli Angeli, e tutti gli spiriti beati vi onorano, vi riveriscono et conoscono per madre del loro creatore, e ad ogni minimo cenno vi sono ubbidientissimi. . . Voi sola meritaste sedere alla destra del vostro santissimo figliuolo.—*Presente Spirituale Milan*, 81, 82, 186, 192; 194.

O happy Mary, full of grace,  
Dear mother of the Prince of peace,  
Protect us from our evil foe,  
And bliss, at death, on us bestow.

*Rules of the confraternity of Mt. Carmel*. Dublin, 1835. p. 72.

O spotless maid whose virtues shine,  
From all suspicion free,  
Each action of our lives refine,  
And make us pure like thee.

*Ibid.*, p. 86.

Under thy protection we seek refuge, O holy mother of God ; deliver us continually from all dangers.—*Ibid.* p. 94.

O Marie. . . vous êtes élevée au dessus de tous les

saints, vous êtes le refuge des pêcheurs ; O Marie, ma puissante protectrice, venez a mon aide dans tous mes besoins, et tous mes dangers. . . Je voudrais voir tout l'univers prosterné a vos pieds, tous les cœurs embrasés de votre amour.—*Visites au Saint Sacrement par Liguori*. Paris. pp. 49, 83, 101.

O Lord, hear my prayer ;  
 And let my cry come unto thee.  
 O Lady, hear my prayer ;  
 And let my cry come unto thee.  
 Hail full of grace, clear light divine,  
 Lady to succour us with speed incline.  
 Guide pilgrims until with Christ we meet ;  
 In our agony aid us, O virgin sweet.

*Treatise on the Scapular*. Dublin : J. Coldwell, 50, Capel Street. pp. 66, 67, 63, 71.

O glorious queen of the universe, I revere you, greatly rejoiced at seeing you assumed both soul and body into heaven, and there crowned queen of glory by the three Divine Persons. . . Dearest mother of God, queen of angels, advocate of sinners, extend the ear of your pity to the prayers of me, your most humble servant ; and grant me, by your grace, to be in the number of those whom you love. Purify my heart from every sin : purge this soul of its affection for earthly and sinful goods, and raise it to the love of celestial blessings. . . I this day give my soul and body to your pity. Do you direct me and defend me from all the ills and dangers of this world, &c.—*Brief account of the Confraternity of Mount Carmel*, by the very Rev. Thomas Coleman, Dublin, 1826. pp. 56, 57.

Alma Redemptoris mater, quæ pervia cœli porta manes. . . peccatorum miserere.—*Le Grand Paroissien*. Paris. *Antiennes a la Sainte Vierge*.

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## II.—PRAYERS TO SAINTS FOR THEIR HELP.

*A S<sup>te</sup> Genevieve.* Heureuse sainte....C'est entre vos bras, O ma chere patronne, que je me jette ; et ce sont les aimables lumières de votre clair flambeau que je veux suivre ; afin qu'en cette vie ayant été par votre moyen delivré de toutes sortes d'ennemis visibles et invisibles, je puisse pour jamais vivre en paix dans le sein de mon Dieu.—*Le Grand Paroissien.* Paris, 1840. p. 668.

*A S<sup>te</sup> Genevieve.* En quelque lieu que le peuple vous invoque aussitot toutes les calamités prennent la fuite ; tous ressentent le pouvoir que vous avez d'ecarter les maladies, et de donner des lois à la mort. Preservez nos corps de tous dangers ; rendez nos ames pures et exemptes de toutes souillures.—*Ib.*, p. 468.

*A Son Patron.* J'ai recours à vous, grand saint, que l'eglise m'a donnée pour patron. Obtenez moi, O mon patron, la grace de remplir tous les engagements de mon baptême.—*Journée du Chretien.* Paris. p. 32.

*Au saint dont on porte le nom.* Grand saint dont j'ai l'honneur de porter le nom, vous à qui Dieu a confié le soin de mon salut....Aidez moi, charitable protecteur de mon ame, a recouvrer la grace du baptême que j'ai perdue par le péché. Protegez moi dans le cours de cette vie, et ne m'abandonnez pas à l'heure de la mort.—*Heures Paroissiales.* Anneci, 1830. p. 70.

*A S<sup>t</sup> Vaast.* Tendre père, illustre S<sup>t</sup> Vaast venez du haut des cieux au secours de vos enfans. Du sein de cette gloire dont vous brillez et que vous out meritée vos travaux, grand S<sup>t</sup> Vaast, obtenez a vos enfans le bonheur celeste.—*Paroissien.* Paris. *Fête de S<sup>t</sup> Vaast.*

*A S<sup>t</sup> Omer.* Genereux Omer....Entrainez victorieusement avec vous vos enfans vers le ciel.—*Ib.*, *Fête de S<sup>t</sup> Omer.*

*Alla S<sup>ta</sup> Famiglia.* Gesù, Maria, Guiseppe, famiglia santa, io umilissimamente vi adoro perchè siete stata in terra ritratto visibile de quell' indivisibile e divino

Ternario del cielo. Fate che io non mi allontani mai dalla vostra dolcissima conversazione, &c., &c.—*Giardino de Devozione*. Milan. p. 106.

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### III.—NAMES GIVEN TO THE POPE.

Ipsius Dei vicarius.—*Con.*, sess. vi., cap. i.

Sanctissimus dominus noster.—*Ib.*, sess. xxii., cap. 11.

Paul III. Optimus maximus, in terris Deus.

Paul V. Pontificiæ omnipotentis conservator acerrimus.

Julius II. was addressed in a public oration at the council of Lateran thus—Tu enim pastor, tu gubernator, tu alter Deus in terris.

Julius II. in the same council was declared by Thomas de Vio to be—Universis populis adorandus.

Leo X., who succeeded Julius, was thus addressed by Begninius in the same council—Ne fieveris, filia Sion, quia ecce venit Leo de tribu Judah. And then by another orator—Tu alter Leo hominum, rex regum et orbis terrarum monarcha.

Vitringa adds—“Estne vero qui absque horrore animi casuistas papales definire audiat “Honorem qui debetur Christo, secundum quod Deus est, deberi Papæ: quia honor debetur potestati: sed una est potestas Christi, secundum quod Deus est, et Papæ.”—*Vitringa on the Apocalypse*, on Rev. xiii. 1—10. p. 594.

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### IV.—ON READING THE SCRIPTURES AND OTHER BOOKS.

Hæresiarcharum libri omnino prohibentur. Versiones Novi Testamenti ab auctoribus primæ classis hujus indicis factæ nemini concedantur. Cum experimento manifestum sit, si sacra biblia vulgari linguâ passim sine discrimine permittantur, plus inde, ob hominum temeritatem detrimenti quam utilitatis, oriri, hæc in parte iudicio

episcopi aut inquisitoris stetur : ut cum consilio parochi vel confessarii, bibliorum a catholicis auctoribus versorum lectionem in vulgari linguâ eis concedere possint quos intellexerunt ex hujusmodi lectione, non damnum, sed fidei atque pietatis augmentum capere posse : quam facultatem in scriptis habeant. Qui autem absque tali facultate ea legere seu habere præsumserit, nisi prius bibliis ordinario redditis, peccatorum absolutionem percipere non possit. Regulares vero non nisi facultate a prælatis suis habitâ, ea legere aut emere possint. Libri vulgari idiomate de controversiis inter catholicos et hæreticos nostri temporis desserentes non passim permittantur : sed idem de iis servetur, quod de bibliis vulgari linguâ scriptis statutum est.—*Ten Rules respecting prohibited Books*, drawn up by a committee of the Council of Trent, and approved by Pope Pius IV. Rules 2, 3, 4, 6. Canons of the Council of Trent, p. 40.

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#### V.—THE SACRIFICE OF THE MASS.

Si quis negaverit in sanctissima eucharistiæ sacramento contineri vere, realiter, et substantialiter corpus et sanguinem, unâ cum animâ et divinitate Domini nostri Jesu Christi, ac proinde totum Christum....anathema sit.—*Con. Trid.*, sess. xiii., can. 1.

Si quis dixerit in missâ non offerri Deo verum et proprium sacrificium....anathema sit.

Si quis dixerit....Christum non instituisse apostolos sacerdotes, aut non ordinasse ut ipsi aliique sacerdotes offerrent corpus et sanguinem suum, anathema sit.

Si quis dixerit missæ sacrificium soli prodesse sumenti, neque pro vivis et defunctis, pro peccatis, pœnis, satisfactionibus et aliis necessitatibus offerri debere, anathema sit.—*Con. Trid.*, sess. xxii., cap. xi., cans. 1, 2, 3.

Profiteor in missâ offerri Deo verum, proprium, et

propitiatorium sacrificium, pro vivis et defunctis.—  
*Creed of Pius IV.*

On so many grounds and motives are the brothers and sisters exhorted to frequent the devotion : not so much for their own profit as for that of those poor souls who are suffering in the flames of purgatory and waiting for our aid....Let them aid with the holy sacrifices those tormented souls, since the victim of the sacred altar appeases heaven, and extinguishes the fire. Nor is the sacrifice of the altar less useful or profitable to those souls, than that on Calvary. Jesus Christ our Lord concealed under the veil of the eucharistic appearances will easily be able to stay the anger of the purging fire.—*Brief Account of the Confraternity of Mt. Carmel*, by the Very Rev. Thomas Coleman. Dublin, 1826. pp. 60, 61.

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VI.—PRAYERS TO THE QUEEN OF HEAVEN FOR HER  
INTERCESSION WITH GOD.

Mandat sancta Synodus omnibus episcopis se ut fideles diligenter instruant, docentes eos, sanctos unâ cum Christo regnantes orationes suas pro hominibus Deo offerre ; bonum atque utile esse suppliciter eos invocare ; et, ob beneficia impetranda a Deo per filium ejus Jesum Christum Dominum nostrum qui solus noster redemptor et salvator est, ad eorum orationes, opem, auxiliumque confugere,—*Con. Trid.*, sess. xxv.

Teneo....sanctos unâ cum Christo regnantes, venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre.—*Creed of Pius IV.*

O Marie.....elevée au dessus de tous les saints, refuge de pécheurs.....c'est par vous que nous avons accès auprès de Dieu. O reine et souveraine des anges, ouvrez nous un asyle entre les bras de votre misericorde. ....O puissante reine de l'univers vous êtes auprès de Dieu l'avocate des pécheurs, vous êtes la force de

faibles, le refuge et l'asyle de tous ceux qui ont confiance en vous. Paradis de delices, source inépuisable de graces, mediatrice entre Dieu et les hommes..... refuge des pécheurs ayez pitié de moi.....Oui, je vous en conjure O ma reine, mon refuge, mon aide, ma défense, ma force, mon esperance, ma joie, et, apres Dieu, ma vie, faites que j'obtienne avec vous une place parmi les élues.....Vous êtes toute-puissante auprès de Dieu pour sauver les pécheurs.—*Visites au Saint Sacrement*, par Liguori. Paris. pp. 49, 54, 64.

O toute sainte et toute aimable Marie.....qui est plus propre a parler en notre faveur a notre Dieu et au vôtre que vous même?.....Les vrais fideles vous regardent comme le propitiatoire de toutes les nations. Nous vous conjurons donc de nous accorder le secours de votre intercession et de vos prieres aupres de Dieu .....prieres efficaces qui nous obtiennent de Dieu l'abondance de ses grâces. ....Jusque au dernier soupir j'espererai en vous. Votre emploi et votre gloire furent toujours d'être l'avocate et la ressource des pécheurs.... O vous, notre avocate, exercez votre emploi en notre faveur ; prenez notre defense, et protegez nous. O Marie mon esperance, vous pouvez tout auprès de Dieu ; obtenez moi la grâce de lui être fidele. J'espere que par votre bonté et votre intercession vous me reconciliez avec le tendre pere que j'ai perdu. Non Vierge sainte, personne ne perit qui celui que ne vous invoque pas. O Marie je suis tout a vous, sauvez moi.—*Ib.*, pp. 82, 96, 97, 176, 180, 181, 141.

O Vierge sainte, O mere de Dieu, ils vous appartiennent ces cœurs, ils sont maintenant entre vos mains. Nous vous les avons remis en nous consacrant a vous comme à notre protectrice, à notre avocate, à notre reine. Ah, daignez oublier toutes nos offenses et nos ingrattitudes. Aujourd'hui, nous vous en supplions, offrez tous nos cœurs a la tres sainte et tres adorable Trinité, avec laquelle vous avez contracté une alliance ineffable, et aupres de laquelle vous jouissez d'un credit si puis-

sant.—*Instruction sur le chemin de la Croix.* Chambéry, 1842. p. 114.

Salve, regina, mater misericordiæ, vita, dulcedo, et spes nostra, salve. Ad te clamamus, exules filii Evæ. Eia, ergo, advocata nostra, illos tuos misericordes oculos ad nos converte: et Jesum nobis post hoc exilium ostendé, O clemens, O pia, O dulcis Virgo Maria. Regina cœli ora pro nobis Deum.—*Paroissien.* Paris. *Antiennes a la Sainte Vierge.*

Sancta Dei genitrix, mater Creatoris, mater Salvatoris, janua cœli, refugium peccatorum, auxilium Christianorum, regina angelorum, regina sanctorum omnium, ora pro nobis.—*Ibid., Litanies de la Sainte Vierge.*

Priez pour le peuple, suppliez pour le clergé, intercedez pour les femmes fideles et pieuses. . . Delivrez nous en tout temps de tous perils.—*Ibid.,* p. 104.

Holy Mary, mother of God, pray for us sinners. Pray for the people; intercede for the clergy; plead for the devout female sex. O mother of God, make intercession for us.—*Rules for the Confraternity of Mt. Carmel.* Dublin, 1835. pp. 28, 44, 50.

May the Lord, through the intercession of the virgin mother, grant us salvation and peace.—*Ibid.,* p. 43.

Santissima Vergine, madre di Deo, piena di grazie, e avvocata mia fedelissima, protegetemi con la vostra amorosa e valida intercessione. Protesto avanti la santissima Trinità e tutta la corte del cielo, tener voi sola dopo Cristo per mia particolar signora, avvocata, e madre. . . Madre del Figliuolo, figlia del Padre, sposa dello Spirito Santo, regina degli angeli, ed imperatrice dell' universo. . . vi prego che m'impetrate plenaria remissione de' miei peccati.—*Giardino de Divozione.* Milan. pp. 14, 122.

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## VII.—PRAYERS TO SAINTS FOR THEIR INTERCESSION WITH GOD.

Gloriosissimo San Raffaele . . . vi prego che vi deſ

niate de ascoltare queste mie umili preghieri e presentarle al nostro supremo monarca per impetrare, mediante il vostro efficacissimo patrocinio, quelle grazie di cui sono più bisognoso, tanto appartenenti al corpo, quanto allo spirito.

Giuseppe, santissimo padre putativo di Gesù, e sposo di Maria, ottenetemi con la vostra potentissima intercessione un amore tenero, &c.

O San Antonio. . . fate che l'amore di Dio, e l'adempimento della sua santa volontà sieno i frutti della vostra valevole intercessione.

Tra tutte la sante intendo venerare particolarmente voi, O madre dignissima di M. V., et fortunatissima avola de Gesù, Anna santissima. Anzi sotto la vostra protezione sono risoluto di vivere e morire, risoluto di riconoscervi sempre per mia avvocata, per vostro eccelso merito. . . Porgetemi. . . in ogni mio bisogno, &c.

Con tutto l'animo pieno di speranza avanti di voi, come singolari mia protettrice, profondamente m'inchino. . . Santa Vergine Teresa. Non mi negate vi supplico l'assistenza della vostra intercessione.

Ricordatevi, O gran Santo, che facendo mi Cristiano sono io stato nel tempo stesso onorato dal vostro nome. . . Impetrate mi dal signore le grazie necessarie per conformarmi a quella condotta di vivere che voi avete osservato essendo su questa terra.—*Giardino de Divosione*, 103, 107, 148, 153, 156.

Grand Saint dont j'ai l'honneur de porter le nom, faites par vos prières auprès de Dieu, qu'il m'accorde la grace d'imiter fidèlement vos vertus. Protegez moi dans le cours de cette vie, et ne m'abandonnez pas a l'heure de ma mort.—*Heures Paroissiales*. Anneci 1830.

Sancti patriarchæ et prophetæ, sancti apostoli, sancte Agoarde, sancti Gervasi et Protasi, sancte Prejecte, sancte Sebastiane, sancti martyres, sancte Cæsari, sancte Remigi, sancte Landericæ, sancte Gendulphæ, sancte Leufrede, sancti pontifices, sancte Clodoalde, sancti sacerdotes et Levitæ, sancti Monachi et Eremitæ,

sancta Anna, sancta Thecla, sancta Opportuna, omnes sanctæ virgines et viduæ, orate pro nobis.—*Litanies des Saints*. Paroissien. Paris.

Dieu tout puissant et éternel, nous vous supplions qu'en consideration de ce grande nombre d'intercesseurs que nous avons aupres de vous, vous repandiez sur nous . . . les richesses de votre misericorde.—*Ibid. Fete de tous les Saints*.

Nous vous prions, Sainte Philomene, d'obtenir pour nous les grâces qui nous sont necessaires : nous avons une entiere confiance en votre intercession près du bon Dieu, près de Marie. Nous n'ignorons pas les nombreux miracles qui se sont opérés par votre intercession : jetez un regard de compassion sur nous. Vive Jesus, notre amour ! Vive Marie, notre esperance ! Vive S<sup>te</sup> Philomene !—*Ibid.*, 668.

Regardez favorablement Dieu de bonté les dons que nous offrons a votre Majesté, afin qu'ils nous deviennent salutaires par l'intercession des saints. *Ibid.* . *Fete des Saintes Reliques*.

All ye saints of God vouchsafe to make intercession for the salvation of us and of all mankind. May all thy saints, we beseech thee, O Lord, always assist our weakness, that whilst we celebrate their merits, we may experience their protection.—*Rules of Mt. Carmel*, 89, 90.

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#### VIII.—PRAYERS TO THE QUEEN OF HEAVEN TO INTERCEDE WITH HER SON.

Ave, regina cœlorum, domina angelorum, super omnes speciosa. Vale, O valde decora ! Et pro nobis Christum exora.

Tua per precata dulcisona  
Nobis concedas veniam per secula,  
O benigna, O benigna, O benigna !

Par vos prieres toujours agreables a votre Fils,  
Faites nous obtenir grâce pour toute l'éternité,  
O Marie, reine puissante, et remplie de bonté.

*Paroissien.* Paris. *Antiennes a la S<sup>te</sup> Vierge.*

Rendez moi Jesus Christ, votre cher Fils, favorable au jour terrible du dernier jugement, afin que la sentence d'une éternelle condamnation ne soit point prononcée contre moi.—*Journee du Chretien*, p. 14.

Parlez pour nous, parlez parce que votre Divin Fils vous ecoute, et que vous obtiendrez infailliblement tout ce que vous demanderez pour nous.—*Visites, &c.*, p. 82.

J'ai été extrêmement coupable envers votre Divin Fils, mais vous êtes en état de m'obtenir mon pardon. *Ibid.*, 177.

Je vous salue, tres sainte mere de mon Dieu, et je vous prie par le cœur sacré de J.C. votre Fils, d'apaiser sa colere.—*Heures Paroissiales.* Anneci, 1830. p. 68.

May the Virgin Mary obtain for us the blessing of her divine Son.

Exert for us a mother's care,  
And us thy children own ;  
Prevail with him to hear our prayer  
Who chose to be thy Son.

*Rules of the Confraternity of Mt. Carmel.* Dublin. 1835. pp. 41, 86.

O blessed virgin, since with the liveliest affection I this day give my body and soul to your pity, do you direct me and defend me from all the ills and dangers of this world, and deign to intercede for me with your divine Son, that he (and I thank your intercession for it) may grant me the pardon of all my sins.—*Brief account of the Indulgences, &c., of the Confraternity of Mt. Carmel.* Dublin, 1826. p. 57.

O Holy Mary, queen of heaven, and lady of the world.....obtain for me of thy beloved Son pardon of all my sins.....Let thy Son Jesus Christ, O lady, pacified by thy prayers, convert us.—*Treatise of the Scapular.* Dublin : T. Coldwell, 50, Capel Street. p. 69.

Le 19th Septembre, 1846, Mélanie Mathieu, âgée de quatorze ans, et Germain Giraud âgé de onze ans, gardaient un troupeau dans les environs de corps, diocèse de Grenoble, sur le territoire du village de la Sallette. Ces deux enfants.....a trois heures environ apres midi.....aperçurent une grande dame assise sur une pierre plate. Cette dame etait grande et d'une taille très élancée. Elle portait un bonnet de forme antique, et couronné de roses éblouissantes. Sa robe était blanche, à larges manches, étincellant de rubis: son fichu etait orné d'une guirlande de roses. Une large chaine descendait sur sa poitrine, et une chaine plus petite tenait suspendue l'image de Jesus crucifié. Ses souliers étaient blancs, fermés par une boucle, et entourés de roses. Dans le moment ou les deux enfants l'aperçurent, elle pleurait, et l'on pouvait distinguer des larmes. La dame se levant, leur dit d'avancer, et ils s'approchèrent tous deux près d'elle. Alors, et dans le langage vulgaire du pays, elle leur annonça, QU'ELLE NE POUVAIT PLUS RETENIR LE BRAS DE SON FILS PRET A FRAPPER LES HOMMES.....Mélanie Mathieu et Germain Giraud sont enfants pauvres, ne sachant ni lire, ni écrire, presque idiots, incapables avant cet évènement d'avoir la moindre intelligence des plus simples choses. Presque tout le clergé du diocèse de Grenoble a voulu vérifier les faits. Mqr. l'évêque a ordonné une enquête. Un grand nombre de prêtres du clergé Lyonnais sont allés aux informations; tous sont d'accord sur les details de l'évènement et le croient véridique.

Une lettre de Mqr. l'évêque de Gap annonce que l'apparition de la Sainte Vierge aux jeunes bergers de la Sallette, est à ses yeux bien constatée. Sa Grandeur énumere avec joie les admirables fruits de vie que produit cette bonne nouvelle dans les Hautes Alpes. "Mon diocèse," dit elle, "se lève comme un seul homme pour aller à Dieu. Ce qui se passe ici dans mes montagnes en ce moment, est vraiment prodigieux. Tous mes prêtres organisés en missionnaires ne suffisent pas dans

beaucoup de localités même importantes. Le diable, en glanant, ne trouvera pas un brin d'herbe pour mettre dans son fourneau."—*Apparition Miraculeuse de la Sainte Vierge*. Grenoble : Prudhomme, imprimeur libraire, 1847. By such "lying wonders," according to prophecy, 2 Thess. ii. 9, 10, are Catholics induced to believe that our Lord is implacable, and must be appeased by his mother. From a letter in "Evangelical Christendom," it appears that the miraculous apparition has since been proved to be an imposture, but the doctrine adopted and maintained by the priests of Lyons, Grenoble, and Gap, remains the same—that Mary must arrest the arm of Jesus when it is about to strike sinners; and that doctrine is antichristian and blasphemous.

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#### IX.—AUTHORITY OF THE POPE.

Ipsius Dei in terris vicarius. Maximus pontifex, Christi in terrâ vicarius.—*Con. Trid.*, sess. vi., cap. i. De Reformatione, et Bulla Resumptionis.

Christus ecclesiæ hominem suæ potestatis vicarium præfecit. Salvator noster Petrum universi fidelium generis caput et pastorem constituit.....ut, qui ei successisset, eandem plane totius ecclesiæ regendæ et gubernandæ potestatem habere voluerit. (Cat. p. 82). Omnium fidelium et episcoporum.....pater ac moderator, universali ecclesiæ, ut Petri successor, Christique Domini verus et legitimus vicarius, (Romanus Pontifex) præsidet.—*Ib.*, 272.

Romano Pontifici.....Jesu Christi vicario, veram obedientiam spondeo ac juro.—*Creed of Pius IV.*

Honor qui debetur Christo secundum quod Deus est, debetur papæ; quia honor debetur potestati: sed una est potestas Christi secundum quod Deus est, et papæ.—See Vitringa, *Anacrisis Apocalypsi*os, chap. xiii. 1—10. p. 594.

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## X.—AUTHORITY OF THE CHURCH.

Quemadmodum hæc una ecclesia errare non potest in fidei ac morum disciplinâ tradendâ, ita cæteras omnes, quæ sibi ecclesiæ nomen arrogant, ut quæ diaboli spiritu ducuntur, in doctrinæ et morum perniciosissimis erroribus versari necesse est.—*Cat. i.*, x. 16.

Catholica ecclesia.....a spiritu sancto, illi omnem veritatem in dies suggerente, edocta.—*Con. Trid.*, sess. xiii., Decretum. See also sess. xxiv., Decretum de Purgatorio.

Sancta mater ecclesia, cujus est judicare de vero sensu et interpretatione Scripturarum sacrarum.—*Ib.*, sess. iv., Decretum de usu librorum sacrorum.

Insuper hortatur sancta synodus pastores omnes ut tanquam boni milites illa omnia quæ sancta Romana ecclesia, omnium ecclesiarum mater et magistra, statuit quibuscumque fidelibus sedulo commendent.....admonentes populos crebro, obedire propositis suis, quos qui audiunt Deum remuneratorem audient: qui vero contemnunt Deum ipsum ultorem sentient.—*Sess. xxv.*, De delectu ciborum.

Omnia et singula quæ in concilio (Tridentino) decreta et definita sunt auctoritate apostolicâ....confirmamus; atque ab omnibus Christi fidelibus recipi et inviolabiliter observari mandamus, in nomine Patris, et Filii, et Spiritus Sancti. Confirmatio concilii.

## XI.—USE OF IMAGES.

Imagines porro Christi, Deiparæ Virginis, et aliorum sanctorum in templis presertim habendas et retinendas: eisque debitum honorem et venerationem impertiendam; .....ita ut per imagines quas osculamur, et coram quibus caput aperimus et procumbimus, Christum adoremus; et sanctos quorum illæ similitudinem gerunt, veneremur.—*Con. Trid.*, sess. xxv.

Nemo contra religionem, Deique legem, quicquam committi putet quum sanctissimæ Trinitatis aliqua persona quibusdam signis exprimitur, &c. (Cat. iii., 2, 20.) Sanctorum quoque imagines in templis positas demonstrabit (parochus), ut et colantur, et exemplo moniti ad eorum vitam ac mores nos ipsos conformemus. (*Ib.* 24.) Firmissime assero imagines Christi ac Deiparæ semper virginis, necnon aliorum sanctorum habendas ac retinendas esse, atque eis debitum honorem ac venerationem impertiendam.—*Creed of Pius IV.*

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## XII.—REFUSAL OF THE WINE IN THE LORD'S SUPPER TO THE CHURCH BY THE PRIESTS.

Si quis dixerit sanctam ecclesiam catholicam non justis causis et rationibus adductam fuisse, ut laicos sub panis tantummodo specie communicaret.....anathema sit.—*Con. Trid.*, sess. xxi., can. ii.

Sancta mater ecclesia.....licet ab initio Christianæ religionis non infrequens utriusque speciei usus fuisset, hanc consuetudinem, sub alterâ specie communicandi, approbavit, et pro lege habendam decrevit: quam reprobare aut sine ipsius ecclesiæ auctoritate pro libito mutare non licet.—*Ib.*, cap. ii.

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## XIII.—ON JUSTIFICATION AND SALVATION.

Si quis dixerit opera omnia quæ ante justificationem fiunt.....vere esse peccata, vel odium Dei mereri.....anathema sit. (*Con.*, sess. vi. can. 7.) Si quis dixerit homines justificari solâ imputatione justitiæ Christi.....anathema sit. (*Ib.*, can. 11.)

Si quis dixerit solâ fide impium justificari, ita ut intelligat nihil aliud requiri, quod ad justificationis gratiam consequendam cooperetur....anathema sit. (*Ib.*, can. 9.) Si quis dixerit justitiam acceptam non conservari atque

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etiam angeri coram Deo per bona opera.....anathema sit. (*Ib.*, can. 24.) A quo etiam honestis actionibus duo illa maxima bona consequimur: alterum est ut immortalis gloriæ præmia mereamur,.....alterum, ut pro peccatis nostris satisfaciamus.—*Cat.* ii., 5, 67.

*Baptism.*—Hujus justificationis causæ sunt.....instrumentalis sacramentum baptismi. (*Con.*, sess. vi., cap. vii.) Si quis per gratiam quæ in baptismo confertur reatum originalis peccati remitti negat.....anathema sit.—*Ib.*, sess. v., De peccato originali.

*Sacrament of Penance.*—Qui vero ab acceptâ justificationis gratiâ per peccatum exciderunt, rursus justificari poterunt, cum.....per pœnitentiæ sacramentum amissam gratiam recuperare procuraverint. (*Ib.*, sess. vi., cap. xiv.) Si quis dixerit eum qui post baptismum lapsus est, posse solâ fide amissam justitiam recuperare sine sacramento pœnitentiæ .....anathema sit. (*Ib.*, can. 29.) Per baptismum Christum induentes, nova prorsus in illo efficimur creatura, plenam et integram peccatorum omnium remissionem consequentes; ad quam novitatem et integritatem per sacramentum pœnitentiæ, sine magnis nostris fletibus et laboribus pervenire nequaquam possumus. (*Ib.*, sess. xiv., cap. ii.) Sacramentum pœnitentiæ, quo lapsis post baptismum, beneficium mortis Christi applicatur. (*Ib.*, cap. i.) Res et effectus hujus sacramenti, quantum ad ejus vim et efficaciam pertinet, reconciliatio est cum Deo. (*Ib.*, cap. iii.) Si quis dixerit pœnitentiam non esse vere et proprie sacramentum pro fidelibus, quoties post baptismum in peccata labuntur, ipsi Deo reconciliandis, a Christo.....institutum, ...anathema sit. (*Ib.*, can. 1.) Si quis dixerit, absolutionem sacramentalem sacerdotis non esse actum judicialem, sed nudum ministerium pronuntiandi remissa esse peccata confitenti, aut dixerit non requiri confessionem pœnitentis ut sacerdos eum absolvere possit, anathema sit. (*Ib.*, sess. xiv., can. 9.) Pœnitentiæ omnis in eo vis est ut nos in Dei gratiam restituat, cum eoque summâ amicitiam conjungat.....Nullum est enim

tam grave et nefarium scelus quod pœnitentiæ sacramento, non quidem semel sed iterum et sæpius non delectur. (*Cat. ii., 5, 18.*) Sine pœnitentiâ remissionem peccatorum impetrare, aut ne sperare quidem ullo modo licet. (*Ib., 20.*)

Ut enim locum aliquem ingredi nemo potest sine ejus operâ cui claves commissæ sunt, sic intelligimus, neminem in cœlum admitti, nisi fores a sacerdotibus, quorum fidei claves Dominus tradidit, aperiantur.—*Ib., xliii.*

Ex institutione sacramenti pœnitentiæ universa ecclesia semper intellexit institutam etiam esse a Domino, integram peccatorum confessionem, et omnibus post baptismum lapsis jure divino necessariam existere. Quia Dominus noster sacerdotes sui ipsius vicarios reliquit, tanquam præsides et judices, ad quos omnia mortalia crimina deferantur, in quo Christi fideles ceciderint: quo pro potestate clavium, remissionis aut retentionis peccatorum sententiam pronuntient.—*Con., sess. xiv., cap. v.*

Si quis negaverit confessionem sacramentalem vel institutam vel ad salutem necessariam esse, jure divino .....anathema sit.—*Ib., can. 6.*

Primum itaque docendum est confessionis institutionem nobis summopere utilem atque adeo necessariam fuisse.—*Cat. ii., 5, 36.*

Constat sacerdotes judicium hoc, incognitâ causâ exercere non potuisse, neque æquitatem quidem illos in pœnis injungendis servare potuisse, si in genere duntaxat, et non potius in specie ac sigillatim, sua ipsi (fideles) peccata declarassent. Ex his colligitur oportere a pœnitentibus omnia peccata mortalia quorum post diligentem sui discussionem conscientiam habent, in confessione recenseri, etiamsi occultissima illa sint, et tantum adversus duo ultima decalogi præcepta commissa.....Cum universa mortalia peccata, etiam cogitationis, homines iræ filios, et Dei inimicos reddant, necessum est omnium etiam veniam, cum apertâ et vere-

cundâ confessione, a Deo quærere. Itaque dum omnia quæ memoriæ occurrunt peccata Christi fideles confiteri student, procul dubio omnia divinæ misericordiæ agnoscenda exponunt; qui vero secus faciunt, et scienter aliqua retinent, nihil divinæ bonitati per sacerdotem remittendum proponunt.....Colligitur præterea, etiam eas circumstantias in confessione explicandas esse quæ speciem peccati mutant.—*Con.*, sess. xiv., cap. v.

Si quis dixerit in sacramento pœnitentiæ ad remissionem peccatorum necessarium non esse jure divino confiteri omnia et singula peccata mortalia, quorum memoria, cum debitâ et diligenti præmeditatione habeatur, etiam occulta, et quæ sunt contra duo ultima decalogi præcepta, et circumstantias quæ peccati speciem mutant .....anathema sit.—*Ib.*, can. 7.

Quum Dominus potestatem remittendi et retinendi peccata sacerdotibus tribuerit, perspicuum est ipsos etiam, eâ de re iudices constitutos fuisse. Ex eo sequitur, ut pœnitentium confessione sigillatim peccata omnia sacerdotibus patefacienda sint.—*Cat.* ii., 5, 41.

Illud autem in primis doceant parochi, in confessione curandum esse ut integra et absoluta sit; etenim omnia mortalia peccata sacerdoti aperire oportet. Mortifera peccata singula enumeranda sunt, quamvis etiam occultissime latent, et ejus generis sunt, quæ duobus tantum extremis decalogi capitibus interdicuntur.—*Ib.*, 46.

Neque vero solum peccata gravia narrando explicare oportet, verum etiam illa quæ unumquodque peccatum circumstant. Quædam enim circumstantiæ adeo graves sunt, ut peccati mortiferi ratio ex illis tantum constet: quare hæc omnia confiteri semper oportet.—*Ib.*, 47.

Si quis, deditâ operâ alia quidem ex iis quæ explicari debent prætermittat, alia vero tantummodo confiteatur, non solum ex ea confessione is commodum nullum consequatur, sed etiam novo scelere se obstringat.—*Ib.*, 48.

Præterea curandum est ut confessio nuda simplex et aperta sit.....quæ nos tales sacerdoti aperiat quales nos ipsos novimus.—*Ib.*, 50.

Sed nulla res fidelibus adeo curæ esse debet, quam ut frequenti peccatorum confessione animam studeant expiare.—*Ib.*, 53.

Constanter affirmandum est; si quis ita animo affectus sit, ut peccata admissa doleat, simulque in posterum non peccare constituat, etsi ejusmodi dolore non afficiatur, qui ad impetrandam veniam satis esse possit, ei tamen quum peccata sacerdoti rite confessus fuerit, vi clavium scelera omnia remitti ac condonari.—*Ib.*, 37.

Docet quoque, sancta synodus, etiam sacerdotes qui peccato mortali tenentur, per virtutem Spiritus Sancti in ordinatione collatam, tanquam Christi ministros, functionem remittendi peccata exercere, eosque *grave* sentire qui in malis sacerdotibus hanc potestatem non esse, contendunt.—*Con.*, sess. xiv., cap. vi.

*Extreme Unction.*—Si quis dixerit, extremam unctionem non esse vere et proprie sacramentum a Christo institutum.....anathema sit.—*Con.*, sess. xiv., can. 1.

Si quis dixerit sacram infirmorum unctionem non conferre gratiam nec remittere peccata.....anathema sit.—*Ib.*, can. 2.

Non sunt autem omnis corporis partes unguendæ sed oculi, aures, nares, os, manus, renes etiam.....tum pedes. (*Cat.* ii., 6, 10.) Docebunt igitur pastores hoc sacramento gratiam tribui quæ peccata.....venialia remittit: exitiales enim culpæ pœnitentiæ sacramento tolluntur.—*Ib.*, 14.

*Purgatory.*—Catholica Ecclesia docuit purgatorium esse; animasque ibi detentas fidelium suffragiis, potissimum vero acceptabili altaris sacrificio juvari. (*Con.*, sess. xxv.) Est purgatorius ignis quo PIORUM animæ ad definitum tempus CRUCIATÆ expiantur ut eis in æternam patriam ingressus patere possit. (*Cat.* i., 6, 3.) Si quis, post acceptam justificationis gratiam, cuilibet peccatori pœnitenti ita culpam remitti, et reatum eternæ pœnæ deleri dixerit, ut nullus remaneat reatus pœnæ temporalis exsolvendæ, vel in hoc seculo, vel in futuro in purgatorio, antequam ad regna cœlorum aditus patere

possit, anathema sit. (*Con.*, sess. vi., can. 30.)  
 What do you mean by purgatory? A middle state of departed souls, who, being not entirely purified from their sins by penance and good works are there purified .....some are so pure and perfect as to be translated immédiatey into heaven.....others who have neither lived so wickedly as to deserve hell, nor yet so perfectly pure as to be forthwith admitted to a state of bliss must pass through a purging fire. It is a state of suffering souls who have died in the state of grace, where..... they make that full satisfaction for their sins which they neglected to make in this life, and then are admitted to heaven.—*Poor Man's Catechism*, pp. 238, 239.

Constanter teneo purgatorium esse, animasque ibi detentas fidelium suffragiis juvari.—*Creed of Pius IV.*

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#### XIV.—ON HERETICS.

Card. Lotharingia. Anathema cunctis hereticis.

Resp. Anathema, anathema. *Acclamationes patrum.*

Præcipit sancta Synodus.....episcopis, &c., ut hæreses omnes ab hoc eodem Synodo damnatas publice detestentur et anathematizent. (*Con.*, sess. xxv., cap. ii.)

Omnia a Tridentina Synodo tradita, definita, et declarata, indubitanter recipio atque profiteor, simulque contraria omnia atque hæreses quascunque ab ecclesia damnatas, rejectas et anathematizatas, ego pariter damno, rejicio, et anathematizo. Hanc veram Catholicam fidem, extra quam nemo salvus esse potest, confiteri, &c., &c., juro. *Creed, Pius IV.*

Q. What do you mean by the true church?

A. The congregation of all the faithful.....under one visible head on earth.

Q. Who is the visible head of the church?

A. The pope, who is Christ's vicar on earth.

**Q.** Are all obliged to be of the true church?

**A.** Yes; no one can be saved out of it.

*Doyle's Catechism*, 20, 22, 21.

Those who submit not to her doctrine and authority are all out of her communion as pagans, infidels, heretics, and schismatics.—*Poor Man's Catechism*, p. 84.

**Q.** What is heresy? **A.** An obstinate error in matters of faith. He is a heretic, who obstinately maintains any point contrary to the known faith and doctrine of the Catholic church. Such was Arius.....Luther, Calvin. Heresy is a grievous sin—draws men by degrees into atheism. At length he (the heretic) falls into the abyss of eternal darkness and despair.—*Poor Man's Catechism*, 12, 13.

Arca Noe ecclesiam significat. (*Cat. Trent.*, i., 10, 17.) Si quis in arcâ Noe non fuerit, peribit regnante diluvio. (*Ib.* i., 10, 11.) Diabolus. ....habet emissarios et excursos perditos homines, imprimisque hæreticos. (*Ib.* iv., 15, 10.) Non negandum tamen, quin in ecclesiæ potestate sunt, ut qui ab eâ in iudicium vocentur, puniantur, et anathemate damnentur. (*Ib.*, i., 10, 8.) Mandamus, igitur, episcopis, &c., ut eadem decreta et statuta (Concilii Tridentini) observent, et inviolabiliter faciant observari, contradictores quoslibet per censuras et pœnas ecclesiasticas compescendo, invocato etiam si opus fuerit, brachii secularis auxilio. Ipsum vero imperatorem, reges ac principes Christianos monemus, ut prælatis auxilio et favore suo adsint, neque adversantes sanæ ac salutari concilii doctrinæ opiniones a populis ditionis suæ recipi permittant, sed eas penitus interdicant.—*Con. Bulla Confirmationis*.

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#### XV.—PROFLIGATES MEMBERS AND MINISTERS OF THE LORD JESUS CHRIST.

In arcâ Noe, quâ non solum munda, sed etiam imunda animantia concludebantur, hujus ecclesiæ figuram

et similitudinem licet intueri.....Ut enim paleæ cum frumento in areâ confusæ sunt, vel interdum membra varie intermorta corpori conjuncta, ita etiam mali in ecclesiâ continentur.—*Cat. i., x., 7.*

Si quis dixerit per sacram ordinationem non dari Spiritum Sanctum; ac proinde frustrâ episcopos dicere, “Accipe Spiritum Sanctum”.....anathema sit.—*Con., sess. 23, can. 4.*

Si quis dixerit sacerdotes qui in peccato mortali sunt potestatem ligandi et solvendi non habere.....anathema sit.—*Con., sess. 14, can. 10.*

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#### XVI.—NOTE ON REV. XVII. I.

Rev. xvii. 1. “The judgment of the great harlot,” τῆς πόρνῆς, τῆς μεγάλης. Some Roman Catholics say, that if this passage had applied to the Church of Rome as unfaithful to Christ, the word employed would not have been πόρνη, a harlot, but μοιχαλῖς, an adulteress; but there is no force in the objection. Rome has been unfaithful to Christ just as Jerusalem was unfaithful to God: and the word זונה, πόρνη, is much more frequently applied to Jerusalem on that account, than זמא, μοιχαλῖς. Isaiah i. 21, we read, “How is the faithful city become זונה (Sept. πόρνη) a harlot, not an adulteress; and the same word is applied to the infidelity of Judah, Jer. ii. 20; iii. 3; Ezek. xvi. 30, 35, and is always translated by the word πόρνη in the Sept. In Jeremiah iii. 1, we read זונה, ἐπορνεύσας. And in Jeremiah iii. 8, the same word is used interchangeably with זמא, μοιχάομαι, “I saw when for all the causes whereby backsliding Israel, זמא, ἐμοιχάτο, committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went, זונה, και ἐπορνεύσε, and played the harlot also.” Alas the Church of Rome has too closely copied Jerusalem both in its unfaithfulness and its self-exaltation.



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